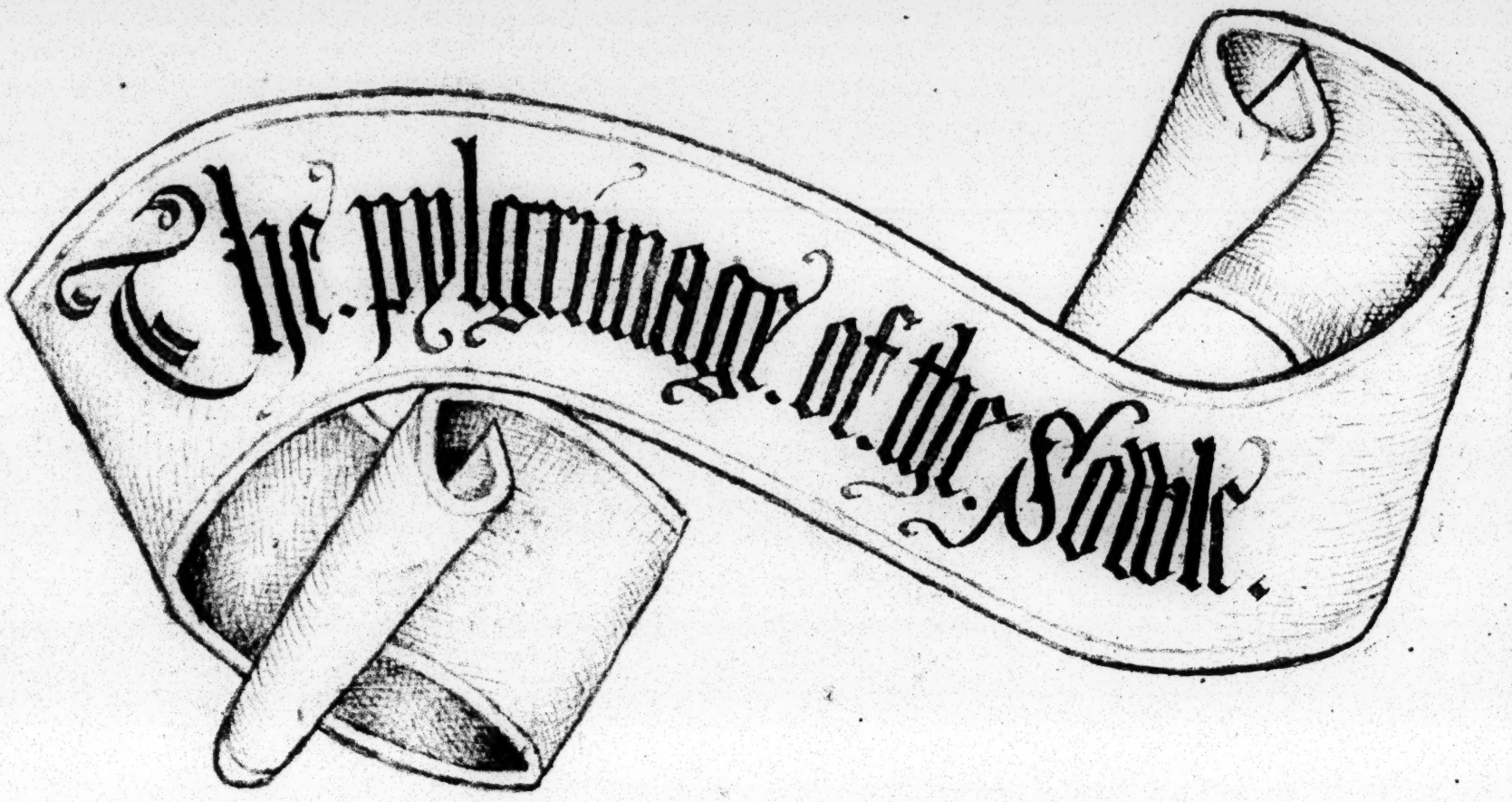
To you my moldre Dam Elsabeth Estey
I gyue you this boke for me to pray

K Pilgrimage.



This book is intytled the pylgrymage of the ſowle/translated oute of Frenſſhe in to Englyſſhe / Whiche book is ful of deuonte maters touchyng the ſowle/and many queſtyons aſſoyled to cauſe a man to lyue the better in this World/And it contryneth fyue bookes/as it appeerth hereafter by Chapytres

The firſt booke

Fyrſt how the ſowle departeth fro the body/And how the fende aſſayleth the ſowle/Capitulo Primo
How the Aungel Wardeyn of the ſowle defendeth it fro the fendes malyce/Capitulo ij
How the ſowle is ledde to Jugement bytwene the Angel/and the fowle Sathanas/Capitulo iij
How the ſowle had a ſodeyne lyght of the heuenly ioye/cap°/ iiij
How the Angel preſentith the ſowle to his Jugement/cap°/v°
A proclamacion made cleppynge ſowles to Jugement/ca v j
How the fendes compleyned on thangels/that letten them of their cruel purpoos/capitulo v j
How the fendes appelen the prouoſt for fauoure of party/ca/vij
How Mychael calleth Cherubyn to counceyll/And what cõceyll he prueth/ Capitulo ix
How there were clepedy aſſeſſours to Jugement,ſpecial patrones of dyuerſe aſtates,Capitulo x
Here is the Court ſette/and the Jugement bygonne/capitulo.xj
How the Angel Wardeyn preſentith this ſowle to the Jugement Capitulo / xij
How the curſyd Sathanas accuſeth the ſely ſowle/capitulo/ xiij
How the ſoule was bodyn to anſwere to this accuſement/ca/xiiij
The pytous compleynt of the ſoule/capitulo. xv
How that Juſtyce ſpeketh agenſt the ſely ſowle.capitulo/xvj.
How the Juge bydeth the ſowle plede for hym ſelf/ And how the ſowle maketh exepcion excluden Sathanas/capitulo xvij
How Sathanas pledeth ageyne/and calleth Synderesys to Wytnes/Capitulo xviij
How that Synderesys/Whiche is calledy herr/the Worme of conſcyence accuſeth the ſowle/Capitulo/ xix
How the ſowle anſwerythh to Synderesys/andy he ageyne to the ſowle/Capitulo xx

MVSEVM BRITANNICVM

How Sathanas wryeth the acauſement by telling of Synder-
ſio / And how the ſoule anſwerth therto. Capitulo xxj
How Juſtyce pleteth ageyne the ſoule, Capitulo xxij
An Epyſtle that grace ſendeth to the ſeke ſoule / Capitulo xxiij
How Juſtyce e[illegible] ageyne all wcuſacions / Capitulo xxiiij
Reſon pleadeth a[illegible]
How Sathanas[illegible]
How mercy ple[illegible]
Juſtyce ſpeketh[illegible]
Here mercy Wil[illegible]
eth a concluſion[illegible]
Here mercy con[illegible]
Reſon conſentith[illegible]
yen the balaunc[illegible]
How Juſtyce a[illegible]
on either ſide / A[illegible]
don / Capitulo
How mercy tar[illegible]
chaced a Chartr[illegible]
The Chartre of[illegible]
How Juſtyce [illegible]
myug it inſuffiſ[illegible]
How after a lo[illegible]
aſſeſſours / the
rytes Was put [illegible]
Here is yuen t[illegible]
hym to purgat[illegible]
How Sathanc[illegible]
Capitulo
How the ſoule
How the ſoule
How an hooly
of Aungels · d[illegible]
Here ben wher[illegible]
yuen vpon ſy[illegible]
How Sathanas ſeaſeth his pryſoners / And byraſte them ſtryp

NOTE

This volume
tight binding an
effort has been
duce the centres
result in

and hurdon/Capitulo yliij
Here how wretchyd ſowles ben deformedy thurgh dedly ſynne/
Capitulo yliij
How dampned ſowles ben led to helle/Capitulo yliij
How a clene ſpirite is not peynedy though he be amonge peynes
ylviij
ly chirche/capitule yl viij
lyen in the fyre of pur/
ylix
dy theyr ſowles in pur/
lo.
n ſowles.Capitulo/ lj
ned etrnally/Andy the
lij
ulo liij
Capitulo liij
Capitulo/ lv
ake noriſſhynge of his bo
lvj
were not payd/ca.lviij/
lviij
lx.
lxj
lxij
lxiij
lxiiij
lxv
icule lxvj/

germage of the ſowle/

elle/Capitulo/ primo
o ſecundo
iij
ulo/ iiij
and fals Wytnes/ca/v.
vj/
uſes/Capitulo vij
Here ben ſhewed the peyens of ywful men and inpacyent/ ca.viij

How Sathanas Wryteth the accusement by telling of Syndere-
sio / And how the sowle answerth therto. Capitulo xxj
How Justyce pleteth ageyne the sowle, Capitulo xxij
An Epystle that grace sendeth to the seke soule / Capitulo xxiij
How Justyce exepteth ageyne all excusacions / Capitulo xxiiij
Reson pleadeth ageyne the seky sowle / Capitulo xxv
How Sathanas axeth Jugement / capitulo xxvj
How mercy pleadeth for the sowle / capitulo / xxvij
Justyce speketh ageyne mercy. Capitulo xxviij
Here mercy With certeyne demaundes aslyng of Justyce Indu-
eth a conclusion / that mercy must haue place / capitulo xxix
Here mercy concludeth vppon these answers / Capitulo xxx
Reson consentith to mercy / and the Juge commaundeth to arra-
yen the balaunce. capitulo xxxij
How Justyce appoynted her balaūce, Reson & trouthe standyng
on either side / And how the pilgrym layd in skrippe and bur-
don / Capitulo xxxiij
How mercy taryed the Court Whyle she went to heuen / and pur-
chaced a Chartre of pardon. Capitulo xxxiij
The Chartre of mercy / Capitulo xxxv
How Justyce bifore the Juge pletid ageyne the Chartre affer-
myng it insuffisaunt as for the forsaid sowle / capitulo xxxvj
How after a longe counceyll holden bitwene the Juge and his
assessours / the balaunce was lyft vp / And the forset With me-
ryes was put to peysen the fendes parte / capitulo xxxvij
Here is geuen the Jugement of saluacion of the sowle / sendyng
hym to purgatory / Capitulo xxxviij
How Sathanas maketh protestacion of apele fro this Jugement
Capitulo xxxix

Here endeth the fyrst book
The Second book

How the sowle was brought to purgatory / Capitulo / xl
How the sowles left skrip and burdon entryng in to heuen ca / xlj
How an holy sowle was brought to blysse With moche melodye
of Aungels. Capitulo xlij
Here ben wherad the exepcions of mercy / And the Jugement
geuen vppon synful sowles / Capitulo xliij
How Sathanas seased his prysoners / And byraste them skryp

and burdon/Capitulo yliiij
Here how wretchyd ſowles ben deformed thurgh derely ſynne/
Capitulo xlv
How dampned ſowles ben led to helle/Capitulo xlvj
How a clene ſpirite is not peyned though he be amonge peynes
Capitulo xlvij
What is the vertu of pardon yeuen by holy chirche/capitulo xlviij
Here prayer comforteth the ſowles that lyen in the fyre of pur-
gatory/Capitulo xlix
How the Aungels wardeyns comforten theyr ſowles in pur-
gatory/Capitulo l
Why the fende trauayleth for to deſtroyen ſowles.Capitulo / li
The ſowle axeth why ſowles ben dampned eternally / And the
Aungel anſwereth/capitulo lij
A queſtyon of the lymbe of faders Capitulo liij
The Aungel anſwerd to this queſtyon/ Capitulo liiij
Here the ſowle neyhed to his dede body/Capitulo lv
Here he ſawe one peyned in yſe for delycate noriſſhyng of his bo
dy.Capitulo lvj
How a ſowle was peyned for his dettes were not payd/ca.lvij/
The body ſpeketh to the ſowle/Capitulo lviij
The ſowle to the body/ Capitulo lix.
The body to the ſowle/capitulo lx
The ſoule to the body/Capitulo lxj
The body to the ſowle/Capitulo lxij
The ſowle to the body/Capitulo lxiij
The body to the ſowle.Capitulo lxiiij
The Aungel endeth this parlement/ Capitulo lxv

Here endeth the ſecond book of the pilgrymage of the ſowle/

The thyrde booke

How the Aungel ſheweth to the ſowle.helle/Capitulo/ Primo
How Pryde was peyned in helle/capitulo ſecundo
Of dyuerſe peynes/Capitulo iij
Of a wonderful payne for treſon/Capitulo/ iiij
The fende reherſeth lyes of falſe Juges and falſe wytnes/ca/v.
Of wonderful paynes/Capitulo vj/
The Aungel deſcryueth the peynes for cauſes/Capitulo vij
Here ben ſhewed the peyens of yreful men and impacyent/ ca.viij

The mynes for glotonye/Capitulo ix
A peyne for lechery.capitulo x

Here endeth the thyrd book

The Fourthe book

Of the grene tree and the drye tree and other Wonderful sygh-
tes/Capitulo primo
Here folowe th of the Appel tree/Capitulo ij
Oppynyon of the Crosse/Capitulo iij
Justyce speketh to Myrgynyce/Capitulo iiij
Myrgynyce answereth to Justyce/capitulo v
Here compleyneth the drye tree vppon Adam of spoylynge of
the Appel/capitulo vj
The grene tree answereth/Capitulo vij
The drye tree answereth/Capitulo viij
The grene tree to the drye tree/capitulo/ ix
The drye tree speketh to the grene tree/capitulo x
The grene tree to the drye tree/capitulo xj
Justyce rehereth the lawe of Right Wisenes/Capitulo xij
Here is told the tretys of the Trynyte for redempcion of Adams
lygnage.Capitulo xiij
The sone answerth to the fader/Capitulo xiiij
The fader determyneth that his sone must bycome man/ca/ xv/
The sone consenteth to bycome man for Adams synne/ca/ xvj
Here is determyned how longe Adam and his yssue shold abyde
theyr redempcion/capitulo xvij
Justyce yeueth Jugement for the drye tree/capitulo/ xviij
Here enuy dyde the execucion/ Capitulo xix
Here compleyneth the grene tree vppon the drye for spoylynge of
her swete apple/capitulo/ xx
The drye tree answereth/capitulo xxj
The Angel endeth this processe/Capitulo xxij
Here they meten with dyuerse folk of knowlege/capitulo / xxiij
Here he seeth doctryne lyckyng a sowle/capitulo xxiiij
Here doctryne speketh to the sowle, and enformeth hym of ma-
ny dyuerse thynges/capitulo xxv
The sowle asketh a questyon of quantite of the sowle/ca/ xxvj/
The Angel answerth/Capitulo xxvij
A lytel declaracion of nature of the sowle by addicion of the

translatour/Capitulo xxviij
Of two wonderful ymages/one armed / and ay other naked,
Which the sowle salue/Capitulo/ xxix
A descripcion of this ymage in special/Capitulo xxx
Of the necke of this ymage.Capitulo xxxj
The armes of this ymage/Capitulo xxxij
The brest of this ymage.capitulo xxxiij
Of the wombe of this moral ymage/Capitulo. xxxiiij
Of the thyes of this moral ymage,Capitulo xxxv
The legges of this ymage/capitulo xxxvj
Of the feete of this ymage/Capitulo xxxvij
Here he telleth of the Champyon of lyberalyte/capitulo xxxviij

Here endeth the fourthe book

The fifthe book

How the sowle was take oute of purgatory,and ladde vp thorugh the heuenly spyers toward the blysse.Capitulo/ primo
The sowle asketh a questyon of the mansions of heuen/capitulo ij
Of the thre crowned mansions with Rosys.Rodys and lykes capitulo iij
The descryuynge of the mansion of Angels/capitulo iiij
Of the eyghte mancyon that is of the godhede,capitulo v
Of the kalendre of heuen.Capitulo vj
How the Angels recorded theyr songes ageynst the comynge of oure lord/capitulo vij
The songe of the natyuyte of oure lord,capitulo ix
Of the fest of the Annunciacion of oure lady/Capitulo x
Of the purificacion capitulo xj
The songe of the vij day/capitulo xij
The causes why the sonne entrid the signe of Cancer/capitulo xiij
The songe of Angels on eester day,capitulo xiiij

Explicit

Here begynneth the book of the pylgremage of the ſowle
late tranſlated oute of Frenſſhe in to Engleyſſhe

Fyrſte. how the ſowle departyth fro the body/
And how the fowle fend aſſayleth the ſowle/
Capitulo primo



AS I laye in a ſeynt laurence nyght ſlepynge in
my bedde, me bifelle a full merueylous dreme /
Whiche I ſhal reherce / Me thought/ that I had
longe tyme trauayled to ward the holy Cyte of
Jeruſalem/ and that I had made an ende/ and
fully fynyſſhed my fleſſhely pylgremage/ ſo that
I myght no further trauayle vpon my foote, but nedes muſte
leue behynde my fleſſhely caryne/ Thenne come cruel dethe/ and
ſmote me with his venemous darte/ thorugh whiche ſtroke, bodye
and ſowle were partyd a ſonder/ And ſoo anone I felte my ſelf
lyft vp in to the eyer/ ſeyng my ſelf departed fro my fowle bodye
Whiche whan I byhelde lyenge al dede without ony mouynge /
ſemyd me ſo fowle and horryble/ that had I nought ryght late
ther byfore yſſued ther fro· I wold nought haue ſuppoſed. that
euer it had ben myn/ Thenne come ther to this body the noble wor
thy lady dame Miſericord. & kaucred it/ lappyng in a clene lynnen
clothe/ and ſo ful honeſtly leide it in the erthe/ I ſawe alſo the
Auctorr/ that clepyd is dame prayer/ how that ſhe ſped hyr to he-
uen ward wonder haſtely bifore me, for to byſeke the ſouerayne
lord of grace and of mercy, for no doute I had ful huge meſtier
ther of/ for why the fowle horrible Sathanas I ſawe comyng to-
ward me ful cruelly manacyng me. and ſeyng in this wiſe



I Haue here long tyme abyden the· & priuely for the leyn in
a wayte/ ſoo is it now bifalle / that I haue not failed
of my purpos/ for now art thou taken with me/ & now
muſt thou wende in to myne habitacyon condempnyd by ryght
wis Jugement of the ſouerayne Juge / For now haſt thou loſte
that lady. that was thyne helper / and thyne counceilour/ Dame
grace de dieu/ hit auayleth the nought for to loke after hyr/
Now arte thou myn pryſonner/ Caſte doune thy ſcrippe/ and thy
burdon/ for al thy pilgremage is comen to a Jape/ Thou ſhalt ful

ſone be brought in ſuche a cage/ Where thou ſhalt no talent haue/ to laugh/ ne to ſynge/ But Wel myght thou Wel ſay/ Alas Why and to What purpoos had god formedy me/ for to bey encombredy With ſoo moche meſchief/ And Whan I this ſaWe/ and herd ful grauouſly hadde I be diſcomfortyd/ hadde I nought ſene a fayr yonglyng of ful hnge beaute/ that me alWey coſteyed/

And at the laſte he neyhed me, and ſone I apperceyued his perſone and his offyce/ He bygan to ſpeke/ and ſayd to this Sathanas/ Thy malyce quody he/ and thy curſydneſſe, is ener preſt andy redy/ for to tarye and dyſeſe ſymple ſoWles/ With Whiche thou haſt nought at al to medle, ne entermete/ But Wonder Wyckedly Woldeſt thou trete them, yf ſoo Were/ that no Wyght Wold help them ne defende, Flee thy Weye faſt. and goo clayme thy ryght in other place/ For With this ſoWle, thou ſhalt nought haue to medle/ Than ſayd this Sathanas With a deſpytous chere / Flee thou faſt hennes quod he/ for thou haſt nought to Withſaye me of pylgryms/ that myſgoyn/ Whiche by theyr oWne myſgouernaūce forletteth the ryght Way of Vertu/ & take my Wey/ I ne clayme nought, ther thy ryght is. Nomore ne clayme thou, ther myn is/ For What tyme that the ſouerayne kynge hady banyſſhedy me oute of his blyſſful preſence/ andy caſt me doune in to this myſery andy meſcheuous eſtate, that I noW am ynne, he yafe me thenne lycence at the leſte/ he hath me ſuffred to doo moche thyngy to engendre/ and to portreye fygures to my reſemblaunce. the Whiche I clepe myne oWne creatures/ as enuye/ Treſon/ and ſuche other With al the generacyon of theſe olde Yores. that Walkyn by the World in my name for to lette pilgryms of theyr Weye/

And noW haue I done ſo moche/ that the multytude of my generacyon is grete/ and euery day encreeynge.

Wherfor it muſt nedes come to that ende/ that no pylgrym eſcape, that he ne ſhal be ſnarlyd in my trappe/ and al they muſt paſſe by me/ And namely they/ that Wylfully forWoyen, as this hath done/ Whiche that I clayme, as for my pryſoner. For he ne couthe euer gone other than Wrong Wey / this Woteſt thoW Wel thy ſelf ne neuer byleuyd the of no thyng. ne dyde by thy conſeyl But alWey enforcyd hym for to do/ that Was to thy dyſpleſyng ſyth the tyme that thou fyrſte took hym/ andy the charge of hys gouernaunce/ that Was the tyme/ Whan thou ſaWeſt fyrſte paſſe the Water for to come in to the hoWs of grace dieu / Where that

she yaf hym many fair yefres/There Where thou thy self specially assigned for to WithdraWe hym by thy good counseil/fro ayr maner of euyl/and for to defende hym fro my handes/ And also be it/that thou hast done thy labour and thy besinesse / he couthe the neuer thanck/This Wotest thou Wel thy self/Ne neuer he ne sette by the/ne dide the reuerence/ne lefte his folWle lustes in prure ne aperte/by cause of thy presence/I Wote neuer Why thou defendist hym·hit semeth me folye/thou hast no cause therto· Lete me alone therfore to do ·that my ryght is/for noo thyng stilfully maye lette me therof.

How the Angel Wardeyn of the folWle defendith fro the fendis malice/
Capitulo Secundo

Gode Angel.

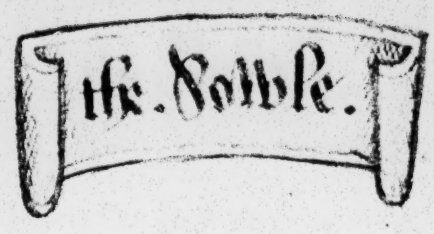
THis yongling answerd than/and saide/I haue Wel and pleynly herd/and Vnderstonde thy Wordys and Wel I Wote/that there neuer Was of these/ne of none other no malyce purposyd/ne perfourmed/but only thurgh thy Wykkednes/ And yf thou hadeste ony good cõne/ suche maner of malyce had neuer be purposyd/How myzt thou seyn qd he / that I ne couth no good/sith that the prophete preyseth me so moche/that he sayde I Was ful of Wysedom/and of beaute/yf I Was ful of Wysedome.how Was I Vnconnyng/as thou seyst.Was cause of al meschyef/To this answerd this yongling/myn Aungel/These Wordes quod he/Whiche Were sayd of the prophete Ysaye/appertey neth to thy mayster Lucyfer / but he and his mynystres ben one in effect.Wherfor I admytte these Wordys seyd to the / And I graunt Wel/that thou Were ful of Wysedom/as the prophete seyth·and yet coutheste thou no good.but thou Were of thylke that he speketh of elles Were and seith/Sapientes sunt vt faciant mala/bonum autem facere nescierunt/Thou and thy felaushyp Were Wyse ynoWe·ye Were ful of Wysedom for to done euyl thynges but good thynges couthe ye neuer doo·for Wysedom is taken there/but for an abylyte of connyng/Whiche abylyte is indyfferent to good and to euyl / And thoW applyedeste thyne abylyte to the Werse partye/And soo coutheste thou neuer good/but moche malyce and Wyckednes/and so thou techyste other/so that had nouzt

Sathanas.

Gode Angell.

thy curſyd wyſedom be · ther had neuer malyce be purpoſyd · For
Veray ſothe it is that the performyng of malyce ſtandyth nought
in thy power, but only in goddes ſufferaunce. But the purpoſyng
of malyce is thyne owne propertie/ Whiche god ne oweth not of
ryght to byreuen the/ Soo thenne thow beſyeſt the after thy pro-
pyrte to purpoſe malyce / and for to worne good purpoos in to
euyl, And ſo haſt thou done alwey · ſyth thou bygan. So is that
curſyd nombre encreced/ Whiche thou clepeſt thy creatures/ that is
the curſyd multitude of ſynnes acurſyd of the ſouerayne creatour
that ſeyth/ Maledicta creatura eorum, quia inutilis, Acurſyd be
the creature of them/ for it is vnprofytable/ And ſo yf that my
pylgrym hath ought done that is vnprofytable/ that is by the/
and of thyne excyting. In that thou haſt ſteryd ayenſt hym all
that curſyd company/ Nought ſo/ that I purpoſe / ne enforce me
nought for to excuſe hym of al/ ne for to mayntene hym in ony
maner errour · But as touchyng/ that I wil bringe hym bi-
fore Mychael the prouoſt of heuene · to whome I wyl presente
hym as faſt · And yf thou canſt ought alledgen · that may ben a-
geynſt hym/ Wherby thou woldeſt clayme hym for thy pryſoner
come faſt byfore the Juge/ and he ſhal do the ryght/ for I my ſelf
am no Juge for to doo Juſtyce, but only I am Kardeyn of this
pilgrim for to gouerne hym, and kepe hym to the ende of Juge-
ment, Thenne ſaid this Sathanas/ Now certaynly quod he/ thou
doſt me open wrong/ for to aſſygne me a Juge, that is/ and euer
hath ben my capital enemy/ Michael that drofe me out of heuene/
And wel it ſemeth/ that thou purpoſiſt vtterly/ to byreue me my
praye with wrong/ & to mayntene hym in his errour/ ſithe thou
aſſigneſt a iuge, that is nought indifferent/ but frend to your par-
tye/ Of this quod this Angel. I doo the no wrong/ for the Ju-
ge is of the ſouerayne kynge aſſigned to that office / nought for
this pilgrym only/ but generally for alle, And though me ryght
loth be quod he, thider wol I go/ For my cauſe is good, and gret
ryght haue I in myn aſkyng

How the ſowle is led to Jugement/ bitwene the Aungel and
the fowle Sathanas
Capitulo Terdo



SO was I thenne ledde bytweue them bothe/ & faste I was lyft vp in to the eyer/the angel vpon my rygght syde/and the foule wyght vpon the other syde. But to this gentyl angel ful ofte cast I myn eye for drede of that other, whiche me lothed so mocke·and was of hym hugely in doute/so thenne I hyeld downward for to see the erthe / and sothely me semyd the see and the erthe al to geders / no more but as it hadde ben a lytel Towne or Castel, And yet semyd me mocke more nerre than it was byfore/ In this ayer salwe I many a merueylous wonderful and dyuerse The erthe semyd me al clere and transparaunt, soo that I myght see clerely al that was withynne/ Thenne byheld I the Centre euen in the mydes/ whiche was wonder derck in it self/and was aboute enuyronned by ordre of lesse derke mater and lesse/so that the ouermooste of the erth was mooste clere/and alwey the clereneste amenussyng downward by verray formal procesſe anone to the Centre/that was verray derke, without ony parcel of clerenes/Nought for thy al was transparaunt/ryght as glas to the maner of my syght / whiche was that tyme al other than was my flesshely syght / whyle that I lyued in erthe/And ryght as the fletyng ayer yeuyth place to the flygght of byrdes/ or as the flowyng water to swymmyng of fysshes/rygght so was al this erthe passyble to spirites
And also thyck they passyd on euery syde to and fro, as motys fletyn in the sonne beme/as wel in the eyer aboue/as in the erth bynethen/wendyng alwey to and fro without ony cessyng/
These spirites also in theym self were dyuerse and disparayble/ bothe in theyr personnes/and also in theyr wonderful occupacyons/of whiche I had ful grete merueyl/ For the syght of some thynges that I sawe gladyd mocke my herte/ and the syght of somme other thynges dyscomfortyd me hugely/ne suche thynges wold I nought haue twyed/yf I had nought seen it my self/
But this faye yonglynge myn angel ne taryed nought at al, but hastely he hyed to bringe me to my Jugement tolward a ful merueylous place / whiche I byheld a fer byfore me / bryghte shynynge enflammed with huge lyght/To this place he ledde me nought withynne/but made me abyde without/where was an huge multytude gadred/ and were abydyng for the same cause lyke as I was/ This Angel my wardeyn left me there without/and went hym self withynne/

This cõpany that was without ceryeden kesily to sayne mychael euerycke for his party with hye voyo and sayde / Mychael prouoste delyuer vs out praye/and our pryseners/Myn enemy this gryseby ghoost also bygan to cryen, Wherof I was ful gretely anoyed/and in ful hyghe discomfort



How the sowle had a sodeyne syght of the heuenly ioye
Capitulo iiij°

Bot than I loked after my wardeyn to see what he wold done or seye for me beholdyng inward/as fer as I myght Thene saw I many syeges ryal & wonderful more clere than any Crystal polysshed/ and moche merueylous lyght I sawe of dissemblable maner / somme semyd grene and somme rede/somme lyke to golde/and somme to syluer/ and other of moryche.and noble colours/than euer I sawe flour/or ony precyous stone / thenne saw I sytting in the syeges huge plente of peple/whiche I hadde no tyme dystynctly to beholden / But the wonderful clernesse of this company was so gloryous / that al maner of examples of resemblaunce/ that mowe be remembryd in erthe/ ne ben nomowe suffysaunt to declare the beaute than is a clote of blacke erthe for to representen the resemblaunce of ony fayre creature in maner of a mytrour/there was neuer creature that myght see this syght/that he ne shold fully be glorious/as me semyd/but it endured me but a moment/for smertely was my syght derkyd by ouer drawynge of a grete corteyne/bytwene my syght/and that that I ne myght no more see clerely / that I sawe byfore/But well I herde the voys of my wardeyn.that was within,that bygan to speke for me/and seyd in this wyse.

How the Angel presentyth the sowle to his jugement
Capitulo v°



Michael prouost of paradise/that hast commyssyon of our souerayne kyng to yeue iugement/& do justyce to al maner of peple/anon to the tyme of the grete assises/at which owre noble gloryous kyng wyl descende presently in his owne persone.Vouchsauf to yeue audyence to that I haue to seye/ I haue brought with me fro erthe a pylgrym,whiche that is abydyng here without,and with hym the olde sathanas/that putteth vppon hym many grete errours, for the whiche errours he

claymyth hym for his pryſonner / Neuertheles I holde nought that al be true We that he ſeyth / Wherfor I pray yow that ye Wylle ben auyſed / and yeuen iugement in this mater. as therto bylongeth / Thenne ſathanas that With me Without Was abydynge herynge theſe Wordes bygonne to crye / and ſayde / Certes quod he of ryght he ſhold be myne / and that I ſhal preue bifore the. Wherfore delyuer hym to me by iugement / for I byde nought elles

A proclamacyon made clepyng ſoWles to Jugement

Capitulo. Vj°

Thenne herd I ſoWne a trompet / and after anone that herd I a Voys, that sayd eryeng on hyght / Alle ye that ben Without abydeth youre Jugement. presentyth your ſelf byfore the prouoſt to receyue your dome / but fyrſte ye that longeſt haueth abyden. ſpecyally tho that haue no grete matere ne be not mocht troubled. for the clere and lyght cauſes ſhal firſt be determyned / and ſythen other maters / that neden grettar tatyeng

How the fendes compleyned vpon the aungels. that letten theym of theyr cruel purpoos /

Capitulo Vij°

Thenne herd I of this companye abydynge ſo Without forth many one gretely dyſtourbled. ſoo that I thought my ſelf ſtandynge al oute of ſuerte, and clene Without comfort, Alſo theſe Sathanas Were gretely diſpleſyd of theyr long abydyng / for Wonder fayne they Wold haue ben delyuered My Sathan With theſe other made ſygne and ſemblaunt of grete angre and malice, and made among them ſelf grete grutchynge and murmur / holdyng bitWene them a lothly parlement / And right thus they made theyr venemous compleynt We ben quod they / it ſemeth Wel of litel reputacyon / Our Wikked neyghbours done vs grete dyſeſe, Which ben theſe Wardeyns of theſe Wretchid pilgryms, they haldin vs fro oure purpoos, ſoo that We ben al Weye Without ony fauour, There is none ſo caitif pilgrym / that he ne hath aſſigned hym a Wardeyne. the houre of his byrthe. the Which att al tymes after is contynuelly abydyng With hym to kepe hym and defende fro our handes / And ſpecially fro the tyme that he is Weſſhen in the ſalt lye / Which is ordeyned and deuyſed by gracz dieu. that euer hath ben oure enemy / And alſo / this is to vs a grete deſpyte / that alſo ſoone as theſe Wardeyns comen /



they ben taken in ye presence of the prouost. and haue audyence ryght at theyr owne wylle/ And we ben here as Rybaudes forsclosyd Without ryght/ lete vs crye a wolle/ and oute vpon them all for they done vs wrongꝛ/ Crye we soo lowde/ that maugre theym they here our quarel/ and oure grete complaynt

How the fendys appelyn the prouost of fauoure of partye Capitulo Octauo



Anone these lothely ghostes bygonne for to crye & seyde al at ones/ Mychael prouost lyeutenaunt. and commyssary of the hye Juge / doo vs ryght and reson Without exepcyon or fauour of ony partye/ Hit semyth vs grete vnryght that thou so soone admyttest these Wardeyns enclinyng to theyr party/ and herest them rather than vs, This knowest thou full Wel. that in euery ryghtwys court skyle is that the actour be admyttyd to maken his complaynt and purpoos his askynge/ But thou fyrst admyttest the partye defendaũt to make his excusacyon This maner of Jugement must nedes be suspect, For also/ Were it that these pilgrymes Were clene and innocent/ yet Wold ryght and reson / that the accusours hadden fyrst place & tyme of audyence to seyne What they Wold/ and sythen after lete the defendaunt excusen them yf they couthe/ Syth it soo is thenne that We ben here actours. lete vs haue place to ben herd. and thenne oure aduersaryes

How Mychael callyth Cherubyn to counseyl/ and What counseyl he geueth / Capitulo Nono



Thenne herde I Within the curteyne a longe parlament, And at the laste a Voys that sayde thus/ Cherubyn my dere broder/ that hast plente of connyng/ to Whome is cõmyttyd the naked Swerde for to kepe the entre of paradys / that no pylgrym come there Within / that hath forvoyed fro the ryzt Wey/ Come sytte here by me as presydent for to Juge these pylgrymes. that haue longe abyden / Noo doute ye haue/ ful felle and malycyous accusours / to Whoos malyce it nedeth to take good hede. Thenne sayd Cherubyn/ Syre prouost quod he. it semeth that it Were skylful. and also necessary. that al these Wardeyns Wente to their pilgrims for to kepe them redily fro malice of their enemyes

Goth seith euericke to youre owne pilgrim/and in time couenable ye shal be cleped in/Soo thenne euery Warden cometh to his pilgrim/and myn also cometh ful soone to me/Wherof I Was comforted nought a litel/for sikerly/I had grete trust vpon hym

How there were cleped assessours to Jugement special patrones of diuerse astatis
Capitulo decimo

HIt semed me thenne/that I herd Cherubyn begynne for to speke.and seid in this Wise. Sire prouost Mychael/sith it soo is/ that I am porter of paradis I Wille also that Peter Whiche is porter of heuen/& lyeutenaũt of the souerayn lord in erthe þ he be here present/for he ought to haue knowlege of euery pylgrymes persone/Of hym We maye enquyre/Whiche haue comen by hym/ And yf ther be ony/that to hym hath nought dysclouerd hym self by veray contrycyon/and Worthy penaunce/

And by this shal I clerely discerne/ in What Wyse I shal vse my flammyng sWerd/as for to defende fro the fendys malyce/ soo that ryghtWys cause maye noW passen in to heyuen/ And the tremenaũt that other haue deseruyd to forkeruе them With my sWerd and dryue them doune to theyr woWes of endeles dampnacyon/

For this enchesson is my sWerdy clepyd Versatik/that is to saye/ tornyng/ For oftymes it torneth Varyeng his office after the diuersite of them/that maketh them pilgrymes. And after that they haue holden good Weye or bad/ Soo thenne Wyl I With goody chere sytten With the in Jugement/ vpon couenaunt/that Peter be here present also/as I haue sayd byfore/ Hit is good also to that ende/that al thynge maye be clere/that Reson be cleped/soo that trouthe/and he moWe sytten to geders/ And also ferthermore suche other/that haue ben gouernours/and knoWen al the customes of dyuerse countrees/Me semyth/it Wold profyten for to haue them present/Hit semeth me also that sith there ben here many dyuerse pligrymys deparayl of habyte/& of diuerse estates/of dyuerse obseruaunce/of dyuerse Relygyons/ of dyuers nãmes/ and dyuersly haue led their lyues in erthe/Wherfore.hit is good ryght that these Wyse men/that somtyme Weren souerayns of suche maner synguler estates/that they be cleped to the presence of this Jugement/ And specyally suche / to Whome suche estates ben specyally bounden and auoWyd. And also ferthermore al tho/to



the Whiche the forsayd pilgryms haue had specyal deuocyon.
As for the gentyles lete clepe seynt George, for clerkys seynt Nycholas/ for hermytes and solytary men saynt Anthony / And seynt Benet for Monkes and so of al other by their propre names For Weddyd folk also lete clepe saynt Powle the Appostel, not for hym self Was maryed to ony Woman / but for cause that he taught by Wordes / and by eppystles to the peple of Corynthe the Veray forme and rWle to be kepte in maryage / For Wydo Wes also lete clepe seynt Anne/ For maydens and yonge Wymmen seynt Katheryn shal be clepyd/ Hit nedeth nought of this to hold longe parlement/ thou Wost Wel thy self What best is to done/ namely sythe the tyme neygheth of the grete assyse/ Where the soues rayne lord shal yeue fynal sentence / Grete shame and reprefe hit Were/ that ony thynge done here bytWene Us for defaute of due examynacyon of the mater shold be rehercyd/ For Why/ With hym to that Jugement shal comen al the Worthy and Wyseste of his reame/ And Wel thow Wost/ that thy self must be there presente for to sheWen al the processe of thy Jugement/ approuyng al that thou hast done laWfully Without ageyne seyngr/ Wherfore noWe lete clepen in al that oWen to appern in this iugement

Here is the court sette/ and the Jugement bygonne
Capitulo Vndecimo



A Cok hastely thenne ther soWned a Trompett, And after that Was there made an open proclamacyon/ and sayd in this maner / Alle ye that ben acustomed to come to oure iugementes to here and to see as assessours/ that ryght be performed. Cometh forth hastely/ and taketh youre seges/ as ye Wel knoWe youre oWne assygned places/ Ye also, that be Without abydyngr/ the settyng of this court representith yō self smartely to this iugement by ordre as ye shal be clepyd/ soo that neuer one lette other/ ne enterrupte others mater/ Ye pilgryms approche ye to the entre of this curteyn haldynge yō self Without / And youre Wardeyns/ by cause that they be oure felaWes byhongyngr to oure compayny them selue shal appere as Worthy is presently Withyn to open audyence / Soo thenne Was it done smertely, as the crye commaundyd / My Wardeyn hasted them inWard, and

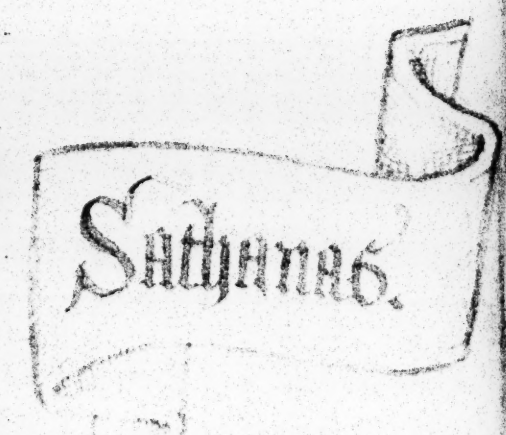
put hym self byfore/and al other also dyde in the same wyse co-
myng forth euerych byforne his pylgrym/With pale vysage, & the hede enclyned for heuyneſſe/that they ſaw theyr aduerſaryes so redy to theyr accuſacyon/But of al the demenaunt of this cō-pany/I leue for to ſpeke. holdyng forth my proceſſe of myn owyn perſone/as it is moost acordyng to my purpoos.

How the Aungel Wardeyn preſentyth this ſowle to the Juge Capitulo/duodecimo



After grete proceſſe fynyſſhed. and the ful decyſyon of many grete cauſes and quarels/ that were mouedy / When the tyme was come, of my delyueraunce, my Wardeyn bygan to ſpeke, & ſayd in this wyſe / Prouoſt Mychael quod he. I here preſente to yow this pilgrym / Whiche that ſomtyme was commytted to my gouernaunce/in the Worlde binethe/Of this wyl I here hym good record. that he hath clerely kepte his byleue in to this laſt ende, ne neuer ne lefte he fro hym his ſkryp /ne his burdon. as it bylongeth to a good pylgrym. And ſythen he hath ben perſeueraunt in good purpoos auone to the ende after the promyſſe of oure blyſſful lord and kyng Jheſu godes ſonē/he oweth to be ſauf/and to be receyued in to the ſouereyne cyte of heuenly Jeruſalem. Whiche he hath long tyme aſoght trauayling his body therfore/

How the curſid ſathanas accuſith the ſely ſowle/ Capitulo viij



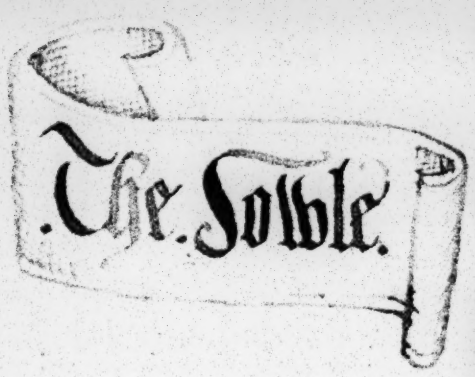
But thenne bigan to aryſe my wikkedy aduerſarye / and ſaid in this wiſe/ Mychael entende to me Wardy, for I ſhal telle the al another tale/ the ſothe it is. that it ne auaileth nought onky to paſſe the Water. ne to be weſſhen ther ynne Withouten that he kept hym ſelueſ after ward in clennesſe & honeſte/Wel I wote/I withſaye it nought/this pilgrym paſſid the Wāter, and was therynne waſſhen and fully clenſyd of alle his rather fylthe/But alſo ſoone as he had knowyng of good and euyl/he ſet but lytel by that weſſyng/but caſt hym ſelf as a ſwyn

in ordure & in fylthe, ne he hath not aldwid this weschynge/ For yf he had, he wold not thereafter eftsone wilfully haue defiled him self/ Wherfor I saye that thilk labour ne weschyng auaileth hym nought at al/ And that I preue by this skile/ He was weschen vnwiting/ and nought willyng hym self in so tendre age/ that he ne myzt not/ ne couth discerne to chesen good ne euyl/ And sithen that he come to yeres of discrecyon, this laboure he hath in dede disaldwid/ Wherfor of right he shal lacke the profite and the liberte/ Whiche he shold haue had by this forsaid wesshinge/ That he hath this lauure disaldwid/ I preue by the contrarye/ For euery wizt loueth and mayntyneth the thyng that he aldwith/ but the clennesse that he shold haue kepte after his lauure / he hath nought loued ne maintened· but more ouer defiled & despised/ Eke thenne hit sheweth that he hath this lauure desaldwid/ And vpon this consequently wil I preue, that it maye hym stande nought in profite ne at none auaile / There is no man/ that shal be pryueleged by lawe other ony lyberte vsen/ or trioyte ageyne his owne consent/ and his free wyl/ but this pilgrym in as moche as he had desalowed this lauure / consentyd nought therto/ Wherfor he may nought be partyner of the pryuelege , ne here the profyte of the liberte / that therto bylongeth/ Nought forthy/ though it so be/ that by the pryuate Jugementis of grace dieu by this forsaid lauure the fowle spot of synne ozygenal was vtterly auoydyd / I wille nought withsaye it/ But this I saye playnly/ that he is moche more spottyd with tatchys of dedely synne/ that fowler is/ than the first ozygenal/ of whiche though that I my self wold here hym wrong on hand/ loo it is wrytyn in mydes of his bysage, Rede it who that wylle/ There may ye see the shame and confusyon / Whiche that he wylfully hath lappyd hym seluen ynne / By that I aske Jugement/ that he be delyuerd me/ as to his desertys of good ryght bylgõeth/ Ferthermore yet ouer this wille I preue by reson. that standyng this fylthe and dishoneste of synne/ with whiche he is entatchyd/ this lanure rather causeth hym to be Juged to oure companye/ than though so had be. he no thynge had be wesshen/ The more yeres/ the more grace/ the gretter wages/ the hyer estate/ the more noble & worthy offyce that a man receyueth of his lordy and his kyngy. the more he offendith/ and the more peyne he is worthy /yf so be that he be fals and traytour to his lordy/ Where that another compyner that nought hath receyued at al. is ferre lesse worthy to be punysshed

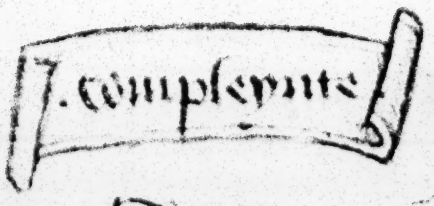
yf he be founden gylty / Yf so is thenne that ony hethen may/that hath nought wreyned this lauure.bylongeth to oure company/by cause that he hath it nought / Muche more thenne Wold it semen skyle that he be one of ourys,that after he hath nought wreyued nought only that lauure/but also many other yeftes/ and bene fayres by the hand of grace de dieu/Whiche he hath dishonestly defiled and despysed adrenchyng hym self/as it were in Worldly Banyte/and gone a Wey al contrary to that grace dieu hady taught hym and enformed/ne neuer dyde he honour/ne reuerence to these that hath alWey be his helper ând defendour/Whiche noW clepith hym good pylgrym / Where he hath but lytel cause/ for alWeye hath he to his lorde ben fals/and vntre We/ takyng his name in Veyn/clepynge hym self a Cristen man/ and auauntynge that he Was of Cristes court,keppyng nought his laWes / ne doyng the dedes/that shold be to his plesaunce, but euer contynuelly day by day broken his commaundementys/ Suche one is this forfetour And alWeye hath ben deformynge in hym self the prent and the fygure,that gody hath set in hym to his oWne resemblaunce and lykenes Without ony maym or fylthe / conformynge hym self Wylfully and counterfetyng in hym self the facyon of my foWle fygure. Who is it/that may or ought dar excusen hym/I aske none other Wytnesse With me.but he that hath alWey ben next of his counceyl/his oWne conscyence/that dar nought/ne Wil nought kyen in this mater,Upon hym take I record,that fro the tyme that he Was first markyd With the name of the souerayne kyng Jhesu/he ne cessid neuer to offendyn hym/settyng ful lytel by his name, And as he more enaecyd in knoWyng,he appeyred in Worchyng/Euerydele in Veyne he bare scrip and burdon/ for he ne Wolde neuer redy Weye of Vertu, but bypathes of synne/and al vnthryftynes,He hath iourneyed by the perylous pas of pryde/ by the malycious montayne / of Wrethe and enuye he hath Waltred hym self/and Wesshen in the lothely lake of cursyd lechery/ He hath ben encombred in the golf of glotony/Also he hath mysgouerned hym in the contre of couetyse / and oftyn tyme taken his rest Whan tyme Was best to trauayle/slepyng and slomeryng in the bed of slouthe/and moche Worse he hath done/than euer dyd I many a foWle forfete • Whiche I myght nought performe / in myn oWne nature/Wherfor he hath deserued punyssheme nt/more than haue I ouer at the lest to ben punysshed euen With me ylike for to me ie he ylike, and myn is he by ryght· In heuene aboue

hath he nought to doo, Doo fast therfore that he were delyuered to me/that I maye gone hennes to my marches

How the sowle was taken to answere to this accusement
Capitulo xiiij°



O Glorious god Jhesu so grete drede thenne and heuynesse had thorugh percyd my herte. soo that I ne wyst what to do/ne saye/But when I sawe myn wardeyn holde hym self stille, me dredde moche more / He sayde to me thenne/ that I shold for my self answere to these artycles of myn accusement. And yf I couthe or myght defende my cause. for to me propyrly it was appertynent/ Other elles yf I couthe nought/ne durste nought in myne owne persone. I shold clepe me sommne aduocate that for me myght speke in the court, And when I herd hym speken of an aduocate/ I gan to bythenke to me/yf euer I had seruyd ony seynt/ which at this dystresse wold take my cause on honde/ For wel I wist that aduocates be not so nyce for to pleden ony mannys cause without that it be deseruyd/ other elles that they stonde in hope to be rewardyd after/But as for so powre a man as I/there wold none aduocate pleden without wages paid byfore in honde, for pledours in worldly courtes haue tonges lyke to the languet of the balaunce that draweth hym alwey to the more peysaunt party / that better wyl rewarden/ But neuertheles the aduocates of heuene when I had al assayd/I fond al of another condycyon. for surely I fond them for the worst most redy for to speke. But thenne I bethought me that no thyng had I to yeuen myne aduocate/ne I ne had in my lyf no seynt seruid in specyal, to whome by counseyl of Job I myght torne my self to prayen to taken my quarel on hond after these wordes/ Ad aliquem sanctorum conuertere/Thenne of heuynesse that tho distressyd me I made this complaynt /



The pytous complaynt of the sowle.
Capitulo/xv°

O Blyssful lord on hye/What shal I do
Or in what place may I my selue hyde
Refute ne wote I none to drawe vnto

No doute I mote my Jugement abyde
My foo is allwey redy by my syde
Me shappyng to appele and acuse
I ne can no Word my selue to excuse

I am arryued to a perylous porte
Ne Woote I nought to Whome I maye resourne
I am arest nowe can I no comfort
Maugre my self ryght here I mote soiourne
Wherfor nowe I may sowofully morne
For in my scryp nowe fynd I no bytayle
Ne my burdon ne doth me none auayle

Burdon ne scrip may I no lenger here
Myn enemy so sore assetteth me
I hald it best to cast awey this gere
And shape my selue prycely to fle
O blyssful lord ywys it wol nought be
And wel thou Woost Who that me hath abused
Myn enemy that hath me nowe accused

Wherfor nowe I brought to Jugement
Syth I am falle in meschyef and pouerte
Ne I ne may to myn accusement
Ne can nought sey/but after my desert
And my trespaas that knowen is apert
Yf that I shal my reward Vnderfonge
Alas Why haue I synful be so longe

But best it is yf reson saye me trouthe
That of somme help I make purueaunce
Parde some Wyght Wyl haue Vpon me routhe
Assay I shal/but for my sustenaunce
My burdon must I here for suffysaunce
Of myght Withouten it ne haue I none
I here it nought/it beryth my persone

Alas but I haue none experyence
Of Wysedom how my selue to demene
To excuse me haue I none audyence
And al my Wyt auayleth nought a bene
Thus is my hope al discomforted clene
I ne can nought done but axen and Weyne
That charyte nought reckyth of my peyne

Why sayth seynt powle that other wyfes alle
Shul fayley here only/but charyte
Abydyng is/for she ne may nought falle
Where this be soth/but nay as semyth me
He wold thenne myn aduocate be
And somwhat sey to helpe in my cause
For I am speke neyther word ne clause

I am adredde lest charyte be dede
And sleyn in erthe of wycked folkes there
Withouten heyer or yssue of hir seed
Left hyr only, loo this is al my fere
And yf I wyst that she alyue were
I wold nought spare to calle ne crye
If I her myght in ony place aspye

O charyte so good and graceyous
Thou hast ben euer to who that haue nede
I that am in this brecke perylous
That in my scrypp my selue for to fede
Haue I no brede now of thy almys dede
Somwhat thou help myn hongre to abate
Hauyng reward vnto my poure estate

I mene thus yf ony party of grace
Reseruyd be in tresour ony where
That thou for me purueye and purchace
Woldest vouchesauf, grete wonder but ther were
Ynow for me/nought elles I requere
Doo somwhat thenne after thy properte
And shewe why thou art clepyd charyte

But now allas ful wel I me record
Whyle I had myght and space of tyme ynowe
Of this mater ne touchyd I no word
Ne to no seynt I my selue drowe
That in my nede for me may spekeyn nowe
As for no seruyse that I haue hym doo
But I not to whome to make my mone to

If I to ony ſaynt in ſpecyal
Had ony thyng enforcyd myn entent
With ony ſeruyſe other grete or ſmal
It wold me haue auayled my preſent
But thus haue I be ſlowe and neclygent
That I no frend haue made, ne ſeynt y pleſyd
Wherfor as now ful moche I am dyſeſyd

To theym I am a ſtraungeour and vnknowe
I not to whome I ſhal my ſelues dreſſe
To aſke help as I ſuppoſe and trowe
There is none, that wyl doo that kyndneſſe
And nought for thy, this I byfore expreſſe
Vnto theym I wyl compleyne and cry
And make my cauſe knowen openly

TO the Ihesu the ſone of god aboue
That were of Mary veray mayd bore
In veray fleſſhe & blode for mans loue
To the wyl I appeken now byfore
Syth thou art veray man, and ferthermore
Oure broder & a parte of oure kynde
Good ryght it is, that we thy fauour fynde

This dar I ſey ſyth that thou wylfully
Were done to deth onely for mans ſake
And of thy ſelue was none encheſon why
This wote I wel, thou wylt nought forſake
That to thy grace wyl al hym ſelf bytake
And aſke it as often haue I lernyd
Was neuer none yet, to whom it was biwernyd

This wote I wel I haue ful ſoore offendyd
The mageſte, wherof I me repente
Ful late it was or I my lyf amendyd
But yet ne come it neuer in myn entent
To deſalowe thy gouernement
That lord and kyng I haue the clepyd euer
Thy lawes alſo ne forſoke I neuer

My ſkryp of feyth ne haue I nought forlete
But hole ryght as it was bytaken me
I haue it kept, but that no thynges gnete
This wote I wel ſuſteyned I for the
Ne done that I was bounden of dewte
Yet wote I wel / ſo gnete is nought my ſynne
As grace and mercy is the Ihesu withynne

Alweyes yet nought euery dele that grace
Dyſpendyd is that tho in thy perſone
Was plentyuous when that ſo pale a face
For me thou henge vpon the crosſe alone
But for we beggyng wretches euerychone
Ben procuryng alwey for our purueaunce
Thy grace thou wolderſt hyde now per chaunce

Yet may we by the percyd hookes wel
And by tho eke that large ben and wyde
Byhalde and ſee that certeyne euery dele
Not ſpendid is though that thou wolderſt it hide
For though ther tanne a ryuer fro thy ſyde.
That al the world hath fully ouerflowe
Thy grace is hoole/as euery man may knowe

Syth yet thy grace is nought diſpendyd al
Whiche that thou haſt me ſhewyd in to preſent
I come/and with the argue thus I ſhal
Syth it alwey hath ben affluent
Decreeyng nought.ne none appeyrment
Byfallyth it though neuer ſo largely
Thou yeue it where the lyſt habundauntly

Thou owest to defende me this day
Kepyng my cauſe that ſtondyth al in doute
Ageyne my foo.Whiche al that euer he may
Thy grace me to hynnen is aboute
And me for to paſſen al without
Ful ofte he hath me greuyd here byfore
And hopeth now/that al I haue forlore

Though that my ſpeche be ſo wyng to foly
Yet blyſful lord diſpleſe it nought the
That I haue ſpoken of aduocacye
Soo that thou ſholdeſt myn aduocate be
That art the ſouerayne Juge of equyte
And nought for thy to them that on the tryſt
Theyr aduocate art Whan that the lyſt

For ſothe it is Where ſynne and Wretchednesſe
Haboundyth moſt/there nedyth mooſt of grace
To tho that aſken the forgeueneſſe
Hit ſytteth the nought to lorde abbey thy face
Thy charyte Wyl clayme, there his place
But this Were ſoth grete peryl moſt redounde
Al mortal folk With meſchef to confounde

NOW maid & moder of this World pryncesſe
Soo ful of grace/that replenyſſhed Were
When gabryel his meſſage gan expreſſe
And aue Was reſoWnyng in thyn ere
By Whiche oure blyſful ſauyour thou bere
And of thy blood took his humanyte
My cauſe alſo appele I vnto the

As aduocate for man and procureſſe
Approued often by experyence
Soo be myn help to auoyde and repreſſe
myne enemy /Whiche that by Wyolence
Wold ſhende me/but yf thy reſyſtence
Now be myne help o blyſful heuen quene
Lete ſom What of thy grace on me be ſene

Syth that thy ſone and thou of one accord
Ben Veryly/as ſkyle is that ye be
I that for drede vnnethe can ſpeke a Word
But tremble as doth a leef Vpon a tree
Thou lady ful of mercy and pyte
Now muſt thou be my help and my ſocoure
Of refuyte in this auentures houre

For but yf thou my cause Wyl defende
Ageyne hym/Whiche that is thyne enemy
That redy to greue and offende
Bothe they and al that Wolde herkly
The serue and thy blysful sone on hye
He Wyl me caste in to helle dyke
And beryth on hand that I am hym y lyke

I am byknowe that I haue done amys
Eternal deth deserued With my dede
But gracyous lady quene of heuen blys
Thow be my help and comforte in this nede
But I record and this is al my drede
That Wonder sympely I haue the seruyd
Soo that I haue no thyng of the deserued

And not for thy/this burdon is my tryst
In Whiche I haue my solace and disport
On this pomel Wyl I my seluen rest
That specyally to me yeueth good comfort
My feble ghoost hit helpyth to supporte
That is thy selue moder mayde and Wyf
The sustenaunce and solace of my lyf

And I shal neuer twoWeyne suppose
Sith he/the Whiche of mercy is the Welle
Within thy sydes Wold hym selue close
Right as thy child in Veray flesshe and felle
That he shold let the foWle fende of helle
To eyecule malyce or Vengeaunce
On theym that the byseketh With instaunce

Thow nys leon ne cruel leonesse
So fyers ne soo dyspytous of courage
That theyr malyce attempren and oppresse
Ne Wyl and cessen of theyr fel courage
To tho that loWely Wyl them seluen Wage
With meke herte/and to the ground obeye
Suche is theyr nature as these old clerkes seye

I am that same that lyely haue myſ wrought
Ageyne thy child Jheſu and eke the
Yet wote I wel/that leon is he nought
Ne thou ne myght no leoneſſe be
In yow there is malyce ne cruelte
But mercy pyte goodlyhede and grace
In yow they haue theyr very propre place

Wherfor I ſhal the preye and byſeke
That thou ageyne me be no thyng meuyd
With lowely herte ſyth in my ſelue meke
Though that I haue thy ſone and the agreued
By the is al my truſt to be releuyd
And that thou ſhalt my quarell take on hande
This foule wyghtes malyce to withſtande

For wel I wote thyne old renomme
As for my cauſe wylt thou nought refuſe
Ne that thy grace thou wylt nought werne me
But that thou wylt thyne old maner vſe
My quarell now to helpe and excuſe
And be my ſocour in this perylous day
Chacyng fro me this foule ghoſt away

For alwey hath he be myn enemy
Syth I was chyld/and tendre in my youthe
Me thynketh thou ſholdeſt lett hym for thy
To procede in his accyon as nouthe
Or ſuffre hym accuſe though he couthe
Thou ſholdeſt nought ne here no wytneſſe
That is hym ſelf conuyct of curſydneſſe

For ſykerly this is the comyn lawe
That he ne ſhold in accyon procede
That ones oute of court hath be withdrawe
Conuyct as fals now here to taketh hede
This wote wel euery wyght it is no drede
Thy ſone hym banyſſhed fro keney hlys
As for infamed he and al his

Mychael prouoste on the take I wordy
Thy selue dydest this executyon
Though I my self Wold lye ony Word
Yet am I nought of this oppynyon
To kouere so by excusacyon
Of his infame the malyce of my synne
This Were a foolysshe purpoos to begynne

But this put I in thy discrescyon
That suche a fals deformed one as he
I maye refuse by exepcyon
That his quarel shal nought weryuedy be
Here in this courte.ne to accuse me
He shold nought ben admytted as by ryght
But put awey that foule fals Wyght

For Why syr prouost Mychael gracyous
And al the Angels of thy company
That hym infamed haueth fore Juged thus
And fals conuycte clew and openly
And cast hym in to peyn eternally
In helle fyre to be Withouten ende
With tho that soo deformed ben in kynde

Ful humbly attones I reclame
You al to do your deuoyr in this caas
This cursyd ghoost/Whome malyce doth inflame
Here in this courte his malyce haue no place
This aske I yow of ryght and eke of grace
That ye his crye and al his boost abate
That neuer he noye hereafter none estate

Seynt mychael yf thou reckyst nought al
Ne nought wardyst now myn heuynesse
Al maner hope awey is fro me falle
So am I thenne encombred With dystresse
For Danyel the prophete seyth expresse
That in meschyef and suche aduersyte
He fonde none other helpe but only the

Wherfore yf I haue displeſyd ought
Soo that of me thou takeſt noW none hede
After this houre I mote With al my thought
The doo pleſaunce the better ſhal I ſpede
For Who that Wol ben holpen at his nede
Ful ſyker mote placebo goo byfore
As doth the crosſe in lytel chyldres loore

BAptiſt and martir holy man ſeynt Johñ
And al propheres of oure lord on hye
And ye auangelyſtes euerychone
And eke Apoſtles al the companye
With al my herte I preye ſo humbely
Of youre merytis ſuperhabundaunce
As grauntyth me of almeſſe ſomme pytaūce

In youre treſoure ſuche plenté is reſtoWe
Of Whiche yoW nedyth nought a dele ywys
And lorn it maye not be this Wel I knoWe
Decreyn maye it nought / the ſothe it is
For Why of almeſſe dede I pray yoW this
That I ſomme maner porcyon may haue
Where With I may my ſelf help & ſaue

WE that hane ſuffred hard & greuous peyne
Of martirdom for Jheſu Cryſtes loue
Whiche Wel I Wote ne Was not done in Veyne
Yet meryte is youre mede morche aboue
I that am poure and hugely byhoue
Of help I pray yoW of almyſſede
Of your merytis helpyth at this nede

And ſyth they ſhulle endeles endure
They Waſtyd nought by dympnucyon
To me that am ſo poure a creature
Of almes graunteth noW a porcyon
I yoW requyre With hole affectyon
That bleſſed that ſyt on hye in throne
Appeſith hym / as toWard my perſone

YE Confessours and other holy saynctes
And Vyrgynes that ben to Cryste ful dere
Entendyth to my pyteous compleyntes
Be moued now With routhe vpon my chere
For woman none the Whiche that is ful nere
To child beryng.soo of hyr peynes dredyth
As I What that my Jugement prouedyth

And yf that ye of your merytes grete
Somwhat depart to soo poure a Wyght
Wold Voucheſauf) and ſuche a grace me gete
This fowle ghooſt to put oute of my ſyght
Yet Wol I hope to Jheſu ful of myght
Of malyce Whiche he hath ageyne me ſpoke
He ſhold be atteynt/and al his barres broke

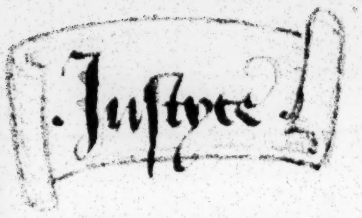
I Haue nought Whome my ſelf to torne vnto
In ſpecyal to ſpeke or compleyne
That may me ony help or ſocour doo
My ſymple cauſe to forther or ſuſteyne
That me ſo ſore dothe artery and conſtreyne
The hole court of saynctes I appele
Bytakyng yow my quarel euery dele

Ye knowe Wel ynowe What is my nede
Ageyne the malyce of myn enemy
That is aboute to noye and myſchefe
Me nedy Wreche helpeth me for thy
Yeueth audyence vnto my pyteous crye
And to my kyng now reconcyleth me
Shewyng the feruour of your charyte

The releef of youre excellent merytes
Ye precyous choſen saynctes euerychone
Ageyne the malyce of theſe perylous Wyghtes
Whiche that the fende now putteth me vpon
That Whyle I Was lyuyng in fleſſhe & bone
With his deceytes and fraudys fele
He drowe me to/and now me doth appele

Seynt Paule hym selue Wryteth in this Wyse
And seyth that Veray parfyte charyte
Al thyng that may to mocke folk suffyse
She haboundonneth nought in properte
Sith it bylongeth than in comynalte
Among the nedy for to be dyspendyd
Late myn estate With somWhat be amendyd

HoW that Justyce speketh ageyne the sely soWle
Capitulo vij°



THat tyme that I had made this pytous eye not fully yet parfourmed the mater of my hye compleynt/there Wose By soone a lady/and enterrupte me of my Wordes/and sayde to sayne Mychael in this Wyse/Syr Juge/ It is knoWen thyng to yoW/& to al this court/that repentaunce ne prayer may here no place haue/ne none aduocate maye be receyued to plede / but only thoo that Were in erthe bynethe By seruyse or by pensyon Witholden for euer/ Ne here ne may ther none be procured of neWe/ but it semeth that this present pylgrym that I here speke ageyne the laWe and customme of this court/Wolde enforce hym selue With this pytous eye/ to eschyr and stere al this courte to fauour of his persone To Whiche thynge/I ne maye nought consente/namely syth hit soo is/ that in tyme of his rather lyf he had space and suffysaunt leyser ynoW/for to haue made prayers and pytous lamentacyons/and for to haue enstablyssed procuratours/that noW myght in this present court haue promotyd his mater. But noW is hit to late, to make suche purueaunce/ And sykerly, though that I Wold/and parauenture somme other/dame verite/ Which that I loue & is myn oWn suster may not therto accorde ne consente / And yf I shold suffre suche fauour in my presence, sothly hit Were vnto my self a gruous preiudyce, Whiche that oWe for to dresse the balaunce / in Whiche al merytes oWen to be peysed / And after that to yelde euery Wyzt his meryte by rygour of Veray ryzt Witnesse of good/other euyl/ryght euen/ as he in dedely lyf deseruyd/ Wherfore in this tyme/ ne in this place no suche maner of compleyntes / ne pledyng for parte oWeth not to be herde/ But only yf it so is/that ony merytes and goode des he hath enstoryd hym With, lete hym put it in the ryzt bacyn

of the balaunce/And in that other syde, his accusour/ What that he hath of euyl in contrary/ he shal also putte it to hys peysedy on that other partye of the balaunce

The Juge bydeth the soule plede for hym selue, And how the sowle maketh excepcyon to excluden Sathanas fro his accyon : Capitulo xviij°

The. Juge.

Anone ryght here with after the sowneyng of a Trompet I herd a Voys that sayd in this Wyse, the maner and the vsage of this present court/Wyl / that the pilgrym yeue answere for hym selue personelly/and pleynly plede accountes/how he hath done his iourneye/and other plee/ne processe oweth no / ne to be herdy ne admytted in this place/But Whenn I herdy these Wordys/Whiche as me semyd Wel the Juge hym selue spack/hit lacketh but lytel· that I ne had lete falle my hurdon of hope/ and vtterly fallen in dyspayr/, specyally syth my cause in hit self Was nought defensable/by ought that I couthe se / and nought for that auayle What it myght / I thought that I Wold defende my cause in my best Wyse, tho sayd I to the Juge ¶ Ful gracious and noble Juge prouost of heuene / hit semyd me sauyng youre Jugement / that me oweth nought to answere to the accyon of these Sathanas infamedy and condempned/and by youre owne execucyon chacyd oute of heuene/ And namely also / sythe that he hath ben alwey my personell enemy/and greuously pursuedy in al that he couthe or myght ley for me in a Wayte, and for / stallyd in Weyes beldyng nettes/arrayng trappys/and other engynes for to take me and deceyue With/ And also I may alledge that he nys none acceptable persone/that may to this court oblyge hym self ne ley caucyon to pursue forth his accyon/as he that is eternally condempned/by Whiche caucyon he myght bynd hym self/for to ansuere me yf that his accyon in dome he desalowyd/ And forthermore also hit is no thyng vnknowen / he is in hym self/and euer hath ben founde an open lyer and autour of al falshede and vntrouthe euermore redy to do and say the Werst /

The. Sowle.

How Sathanas pledyth ageyne, and clepyth syndresys to Witnesse/ Capitulo xviij°

Sathanas

THenne bygan to cry this cursyd Sathanas/thou shalt nought quod he/With suche delayes and excepcyons escá pe so lyghtely/as thou wenyst./ The ryght of heuen is not of suche maner customme.as is the ryght of this mortal erth I haue seysyne of accusement in as moche as my clamour is ac= ceptyd in the Court. When that I was assignedy by the Juge to purpose my mater/standyng here without/than myght thou not sey ne excepte ageynst me/that I ne shal be herd of my com = pleynt/And namely syth wytnes opon trouthe/that ther within is present/ Oeray sothe it is/that al that I haue sayd / And all were it so that of ryght/other els by thyn excepcyon myn accyon were auoydyd/that I personelly shold not be herde in thys pre sent Court for myn vnsuffysaūce/Here shal as fast come another Whiche thou ne myzt by no wey excepte /ne withseyn/thou shalt nought be so bold/for he loueth nought to lye/hit is not of his cus tome.he wyl accuse the of moche more/than I can telle/or seye/for she knoweth thy Innermost of thy thoughtes/and soo doo nouzt I.saue only by sygnes of thy werkes and of thy wordes with= oute forth. And that me sore forthynketh/Come forth thou fou= le Synderesys/and say What thou knowest of this fals pilgrym For wel I wote thou hast not kernyd for to lye/ne failen of the trouthe /

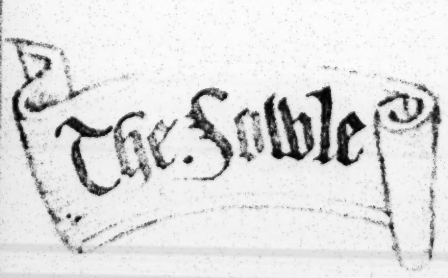
How that Synderesys Whiche is clepyd here/the worm of con scyence accuseth the Sowle
Capitulo vij°

Conscience

THenne come forth by me an old one/that long tyme had hyd hym self neyhe me Whiche byfore that tyme I had not apperceyued/He was wonder hydous for to loke vpon And of ful cruel semblaunt/and fast he gan to grenne & shewid me his iowes and his gōmes/for trethe hade he none/ but they were al forbroke forweryd & forfaren/And whan I had aspyed hym. I was ful soore abasshyd / He was wonder lothely and fowle to loke vpon • for he had vpon hym self no flesshe at al/ne no body had he vnder this hede/but only a tayl/Whiche semyd the tayle of a worme/and was despytously of lengthe & gretnesse / To me this lothely beest ganne for to speke/and sayd in this wi= se/I am come quod he for to accuse the/Whiche am not acusto= med for to make fables/ne telle no gabbynges/but in al places

I am byleuyd of trouthe/I knowe wel apertely al thy thoughtys/thy dedes/and thy wordes, fro the fyrst tyme that euer thou hadeſt diſcrecyon/& tray vnderſtandyng/ Thou myght ayenſt me make none excepcyon/ ne ageynſeye me of no word/that am ſure ynowe/I am ſoo renommed/ that I ſhal be byleued better than thy ſelf here in this court/And ful preue haue I ben at al tymes with the/ Ful oftymes haue I warned the of thy myſgouernaunce/ as thylk/that loueth the/a waytyng thy profyte/ and procuryng thyn eſe/ I haue ful oftymes for thy myſdedys and myſgouernaunce of wordes and of thoughtes vndertake the and ful ſore byten the/ſo ferforth/ that al my trethe ben waſted & forbroken/ſo hard, and obſtynate, hath ben thy wylleden herte / that for no ſore bytyng/ that I couthe ſet vpon the/ne myght I not ayene torne the of thyn vnthryftyneſſe/Soo is it ryght/that I playne vppon the/and than thou here thy peyne, as thou haſt ryghtwyſly deſeruyd / Bethynke the nowe/whan I ſawe the in a tyme goo to a certeyne place for to ſee and byhold a merueylous beeſt/and yafe thy money only for that ſyght / That tyme ſpak I to the/ yf thou nowe record/ and yafe the ſuche counſeylle and ſayde/yf that auyſed quod I/as thou by reſon oweſt/ thou ſholdeſt goo noo fer for to byholde a wonderful beeſt, but to thyne owne perſone/and there myght thou ſee a foul myſſhapen monſtre of thyne owne ſoule, more merueylous/than that other/ And forther I ſaid the/yf that thou hadeſt be ſubtyle and wiſe thou ſholdeſt haue hyed the to the preeſt, and ſhewyd hym that hydous beeſte of thyne owne ſoule, whiche thou haſt ſo longe tyme kept in pryuete/that ſoo foule is blemyſſhed and deformed with thy ſynnes/to that ende/ that thy preeſt for that ſyght ſhold haue yeuen the ful abſolucyon/that ful gladly wyl yeue ſuche reward to the/that wylfully haboundoune theym ſelue / to ſhewe hym ſuche a deſguyſe and horryble vyſage/

How that the ſoule anſwereth to Syndereſys/ And he to the ſoule ageyne/
Capitulo/xx°



What arte thou quod I/that thus ſpekyſt to me/Yf thou haue mynde/he ſayd of the lady that made the the ſermon Whiche that bare the yerde, the beme, and the mayket/ ſhe

made of me remembraunce, For she wold/that there was a worm bred/and norysshed within thyn herte/whiche that must be broken with labour of sore contrycyon. by offyce of this maylet/ And thenne she cleppyd me the worm of conscyence / For wel she knewe and wyst/that alwey lyke a worm I am woned to byte/ & to wounge them that wronge theym selue, Whiche that lysteth not to set hond ne for to wuche my venemous tayle/ne for to bryse, ne beten it/With this forsayd maylet/My self I am that same tayle and worm, whiche thou hast nought smyten.ne buysedy/as thou sholdest. But hast ouwardly to thy grete desauantage cherysshyd it/and sparyd, soo that it is woxen now wonder grete hyt ferly pryckyng. that shalt thou knowe hereafter/for sykerly thou hast made thy conscyence soo large / that nedes must this worm wexen thereafter, And yf that thy conscyence had ben more streyte/ this tayl ne shold so be ouerwoxen. For in a place streyte of nature may no thyng ouerpassen mesure in wexynge. Thou seyst ady I that thou art a worme/and so thou semyst wel/I wyl ayene the haue skilful exepcyon/ soo that in myne accusement thou owest nought be admytted, For thou that art of so foule a nature ne myght not ben acceptyd to accuse me/that am the ymage/and the lykenesse of the souerayne lord/And sothly litel set this lord by this ymage/yf he suffredy suche a deformed worm bringe hym in to Jugement/and for to haue audyence in his accion ayenst him

Thenne answerd this tailed worm/yf so that thou haddest kept and gouernedy that ymage and noble resemblaunce. Whiche thou receyuedest of the souerayne lord/ other whan it was blemysshedy by synne haddest by penaunce hastely reformedy it/thenne myghtest thou ayenst me haue had a good exepcyon for vnsuffysaunt/ & vnworthy to haue accused the/ne I my self ne none other shold ne myght haue had ony cause or quarel ageynst the/ But thou art al deformed and defygured by many foule synnes & forfetys by ful wycked werkes vnthryfty and euyl wordys/foule. horryble/and shameful thoughtes of thy wycked herte. Whiche thou ne hast not al dyskeuered ne shewid in confession as thou sholdest And soo by thy foule corrupt lustes and desyrous whiche ben to me ful clerly discouerd. I see the fynally / that thou ne myzt not ayenseye me/ne shalt not be so hardy ne so bold to make none exepcyon/ For I shal proue openly in presence of this court that thou art moche more horryble and fouler/than am I/ For in me is ther no manere of euyl/but that thy self hast causyd/yf that I

The. Fable.

Answere.

am foule that thou haſt made thy ſelf/ that by thyn owne Wretchyd myſdedes ſoo oftymes haſt troubled me and dyſeſyd/ and brought in grete heuyneſſe and peyne an honderd tyme/and ofter in the Wyke, For me ne Woldeſt thou neuer byleue/nouȝt Withſtandynge that I haue put al my poſſer/and my tyme dyſpendyd in the/that canſt me no thanke) ſo that I may Wel/e haue ſkylful cauſe to accuſe the / and thou no place ne lyberte ſhalt haue to make ayenſt me none exepcyon at alle

How Sathanas Wryteth the accuſement by telkyng of Synderſys/And how the ſoule anſWeryth therto
Capitulo xxj°

Sathanas.

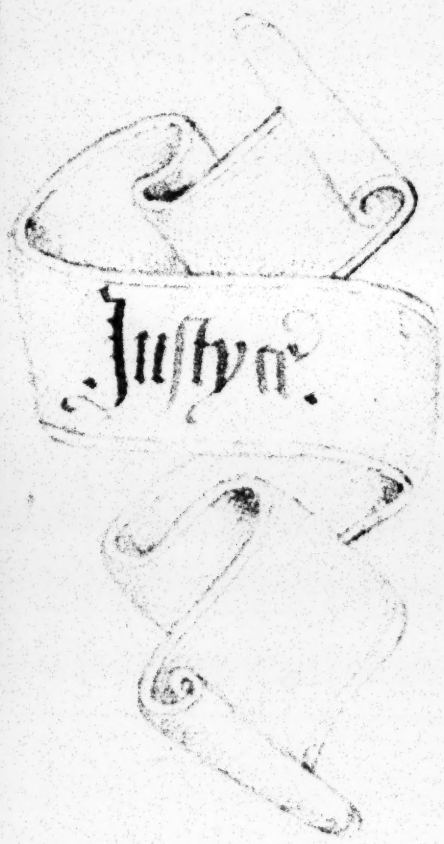
Thenne Was it cryd as faſte in the courte/ and ſayd in this Wyſe, This Court Wylle/as is the olde Vſage/Who that Wyl mayntene therin ony Juſt quarel/he ne ſhal not be refuſyd by no maner of exepcyon/exepte that leſyng ſhal he/ re haue nought to do / Thenne byganne to crye this curſyd ſathanas/and ſayde / thenne am I nought forclоſyd oute of this Court/but that I may frely accuſe / and ſey myn auys/But for cauſe that I ne knoWe not ſoo moche/as doth this ſubtyl ſynderſys I leue to hym al myn acyon/And I my ſelf Wyl only be Wryter and tabellyon of al that he Wyl ſey and in this preſent Court Wyl openly purpoſen Tho this forſayd Sathanas ſatt for to Wryte And Synderſys byganne for to telle and ſayde to the Juge/Syth tyme that I Wok fyrſt reWard or entent to pilgryms iourneyes/I ne ſaWe/ne kneWe none, that more vnthryftyly hath hym ſelf gouerned. than hath this ſame pilgrym/that preſent is byfore yoW/For ſuche day and tyme he dyde thus and thus/And ſoo he rehercyd in ſpecyal al that I hadde done fro my youthe/that Was not purged With penaunce/And Wyteth Wel of certeyne quod he/that I neuer dyd ne thought pryue ne aperte, ne ſeyd no thyng that ſhold be to his harme or ony dyſauauntage / This ſhortely for to ſey/he tolde forth his tale, & Sathan ſat Wrytyng contynuelly/ Whiche tale Were ouerlong to be rehercyd here to grete ſhame and confuſyon of my perſone / And euermore alſo faſt as this Worm told/as faſt Wrote alWey this curſid ſathanas in a grete paper. Ful moche myſlyked me the Wordes and the Writyng alſo me pleſyd nought/ Ful grete neceſſyte that tyme hadde

I of ony aduocate for to haue spoken for me/ For I ne durste ne couthe no thyng seye at al for the grete shame that I hadde / Alweyes I was boden by the Juge hym self/ that I sholde haue answerd and defended my cause / yf ony right were / where by to defende it/ But I ne couthe ne myght than seye none other, but that as I supposed sothe it was. wherof I was accused/ Neuertheles I was auysed of somwhat/ that I hadde for to seye/ and hym besought of audyence, Syre Juge quod I bou schesauf to haue rewarde vnto my symplenesse with pyte towarde my persone in determynyng my cause by youre Jugement/ Conaderynge, al be hit soo/ that I haue mysdone/ I haue att al tymes borne scrip and burdon/ that is sad feyth and hope/ ne I ne caste neuer yet my scrip fro my shulder. that that was bitaken me what tyme that I firste bygan my pilgremage / ne I ne dyde neuer thyng in contempt of my creatour, But al that I haue forfetyde and mysdone was by Inclynacion of naturel freaute / that soo deceyued/ For as the scripture seyth of goddes owne sentence in the book of Genesis/ The Wytte and the thought of man is al wey enclynate to synne and to corrupcion, And though it soo be that this excusacion hath none suffysance/ I adde this therto, that this Writer is none acceptable tabellyon, in special ayenst my persone For he is the same Which sith I had first knowyng of good and euyl/ hath be to me so importune and sette me soo nye/ that I ne myght neuer haue good leyser / ne veray free choys to the better parte/ But with soo many subtyl decaytes he bilappyd the euyl in semblaunce of good/ and somtyme coueted the good vnder colour of euyl/ that I ne couthe nought clerely wyte/ to Which I hold set to my hand/ And so ful ofte tymes ther I nought purposid/ ne thought vppon euyl/ at the begynnyng I was caught therinne/ er that I myght haue leyser to bysene my self,

Also ferthermore What tyme that I hadde purposid to amende me by penaunce/ anone he put slouthe byfore me/ Which that so lette me / that I ne myght nought performe my purpoos ne confesse me Whyle it was in my mynd, And alwey When I was mouedy With ony goody enarnt/ anone he hath putte another in my herte/ and ocupyed soo my Wyttes With other thynges for to enpeche this Wel bygune purpoos / and suffredy me nought in noo Weye for to sette hand vppon the maylett of contricion/

Wher with I ſholde haue broken, and forbruſed theſe/ that thus
accuſe me now. Wherof ful ſore me a thynketh / and not without
cauſe. Nought for thy/as now it wol not be amendyd/
And alſo ſyr Juge the wykked World bynethen hath al weyes
ben my greuous enemy, for he hath me ſhewed his rycheſſe, & his
vanytees/his honours/and wretchydneſſe, and made my fleſſhe
that now lyeth/and woteth/ to delyte therynne / ſoo that by my
folye/that one of vs, that is to ſaye the fleſſhe and the ſowle hath
euerych deceyued other /Whyle we were to gyders/this fals Wor-
lde behyghte vs moche thyng/Whiche that he ne wold nought ye-
ue/And yf it ſo were that he had ony tyme perfourmed his pro-
myſſe/no doute ful ſoone after ageyne/he withelde it/And ſothe-
ly of ſuche nature is he/that ther nys no wyght may demene a ſu-
re ne clene lyf except ſouerayne grace that moche hath to medle
therwith . Soo thenne yf that ony excuſacyon myght here auay-
le /in as moche as al/that I haue y done amys/is nought on-
ly of my ſelf . but by mouynge and inſtaunce of other I wold
gladly ſyr Juge/that it were acceptyd

Here Juſtyce pledyth ageyne the ſowle
Capitulo/xxij



Bot thenne with an hye voys herd I one ſpeke to my ful
grete empeſchement one that hade ſpoken byfore, Juſtyce
it was/I vnderſtood it wel, Syr prouoſt quod ſhe ye
haue here herde and vnderſtande / that he hath confeſſyd here open-
ly in preſence of this Court / al that Sathan and Syndreſys
haue putte vppon hym/ne he ne can in no wyſe denyen hit/
But now it is come to excuſacyon. it auayleth nought /Witneſſe
vpon vrſon and trouthe/whiche be two worthy ladyes aſſeſſours
in this Jugement/And knoweth wel/al the old vſages and cuſ
tommes of this preſent Court/Wherfor I ſhal ſeye/ as touchyng
this mater vnder theyr correctyon/ſomwhat of myn aduys/and
yf ought be myſſeyd/I wylle/that by them it be redreſſyd and
amendyd / I ſeye at the begynnyng/that this pylgrym oweth
nought to be herd of his excuſacyon/for why, he knew the lawes
in what wiſe he ſhold haue gouerned him ſelf at al tymes and by

Dohat Weyes ſholde paſſe al good pilgrims to that ſouereigne cyte / he alledgeth for his excuſacyon / that his owne fleſſhe hath de ceyued hym / and meued hym to euyl, but this excuſacyon auay-leth nought at al / For Why / this myght he ful Wel haue amen-ded / yf he had Wel gouerned hym ſelue after the lawe that Was bytake hym / Whiche Was clerely ſheWyd / and taught hym in the ten commaundementes / And alſo in the counſeyls conteyned in the goſpels of Criſte / Whiche ben in a maner vnouellynges of the forſayd heſtes / Of Whiche ther nys noo mortal Wyght / that may ben excuſed / On that other ſyde he hath rede and knoWen Wel the Wordes and Werkes of the rather ſayntes / And in What Wyſe they kepte goddes lawe. For keppynge of Whiche laWe they putte theyr bodyes in ful many greuous diſtreſſys, Wherfore ſome of them haue ben ſlayn and martyred in many dyuerſe Wy-ſe. Whoos peynes and anguyſſhes no tong ſuffyſeth to ſeye, ne ere for to here / And ony herte may ſtyrfully agryſe for to thynke Some other haue loken them ſelf Within lytel place / as recluſes and anachorites / Some eyled them ſelf in Wylde heremytages Some cloſyd and bounden them ſelf in dyuerſe Relygyons / and taken Vpon them ſoore afflyctyons / and rygour of penaunce / that by reſon Who that herith it ſhal ful lytel ſetten by hym ſel-ue / He hath alſo herd and red theyr lores & their Wrytynges in What Wyſe a man oWeth to ſubdue the body to the ſoule / And how al that they Wryte and ſeyde / they perfourmed Veryly in theyr oWne perſones / In this Wyſe yf he Wold he myght haue done hym ſelf, But ſothe it is / he hath alWey ben ſloWe and rekeles & ſoo cheryſſhed his Caytyf careyn, and ſoo mocke ſuffred hym for to haue his luſtes / and ſerued hym to his pleſaunce / ſoo ferforth that the Wretchyd body that oWeth to haue ben ſeruaunt / hath had the ſouerayncte and mayſtre ouer the ſoWle / that ſhold haue be mayſter and ſouerayne / What excuſacion may hym in this caas helpe or auayle for to reherce / Whan that grace dieu brought hym to her oWne place / And ther bytoke hym armoure and taught hym / in What Wyſe he ſhold haue had hym ſelf ageyn his aduerſaryes / And how he ne apryſed nought hyr doctryne / ne dyd no thyng therafter I ſaWe hit / and apertcyued Wel my ſelue, Yet ferthermore / that he ne ſhalle by no Weye ex-cuſe hym / It byfelle ones Whan he laye in his bed cortined lyke a lord / this ſame noble lady ſhe dide hym ſo grete honour that ſhe

ſend hym her owne ſpecyal lettres, Whiche When he hadde rede/ he ſette at lytel prys/ but caſt them anone fro hym to the erthe/ But I ſought them vp, and haue them here preſent, Whiche I ſhal re; de; in youre audyence. And Wyteth Wel ſyr prouoſt/ though he Wold denye it/ ſothely his name is Wryten in the begynnynge/ He may not deſauowe it/ Soo thenne Iuſtyce toke oute theſe lettres oute of hyr boſom/ and they radde therym Word for Word/ Wherof this is the Veray content/

This is the Epyſtel, that grace ſendeth to the ſyke ſoWle

Grace.

I Grace quene and heuenly pryncesſe
As depute by the ſouerayne kyng eterne
In erthe aboWe to be theyr guydresſe
That kyſte the redy Weyes for to lerne
In pylgrymage thy ſelue to gouerne
Enlyng With yerd of lowe and diſcipline
To the that haſt and muſt ben one of myne

Hit is me done to knoWe and Vnderſtande
That thylke dethes ſergeaunt maladye
The hath areſt, and haldyth noW in hande
Oppreſſyng the / not knoWynge the for Why
I Wyl therfore as for thy remedy
Ordeyne in my beſt maner Wyſe
That thou be hoole/ and of thy bed aryſe

I hane ben With the When thou kneWe it nought
Enſerchyng, loo thy poure of conſcyence
By Whiche I knoWe the ynnermoſt of thy thought
Thou haſt thy ſelue With Veray neclygence
And alſo for defaute of dylygence
Nought takyng hede Vnto thy gouernaunce
Thy ſelue brought in anguyſſhe and greuaunce

Thou haſt With ſurfet leuyng ſobyrneſſe
Ful greuouſly encombred thy courage
In luſt dyſpendyng al thy beſyneſſe
Syth that thou Were a childe of tender age
That noW the doth ful grete diſauauntage
Wherfor the nature of thy maladye
Wyl alke ſothely a ſlokowmye

Alſo I ſee that ful art thou Withynne
Of corrupt humour al aboute y ſpred
That renneth ay bytWene fleſſhe & ſkynne
That cauſyth that thou kepyſt noW thy bed
Thyne ydlenes and ſlouthe hath this y bred
Thou haſt not ſWette oute of thyn eye a tere
Whiche thyng to the ful neceſſary Were

For yf thou myghteſt dayes tWo or thre
With mynd Vpon thy foWle Wretchydneſſe
Haue ſuche a ſWete/it Wold auayle the
For leue it Wel/I ſaye the expreſſe
But yf thou doo the rather beſyneſſe
With ſuche a ſWete thy ſelue to amende
This maladye Wol of the make an ende

Take hede noW, and to thy ſelf conuerte
And ſee What Wretchydnes is the Withynne
Er deth take oute thy lyf of thyn herte
Doo by my red anone that thou begynne
To make the clene of al thy ſory ſynne
As fer as thou canſt thenke or aſpye
And Weſſhe them oute With teres of thyne eye

For yf the deth ſodenly the aſſayle
Byleue it Wel, he ſpareth no perſone
With hym to trete/it may no thyng auayle
On the hath he no pyte/though thou gwone
Compleyntes ſothely/he reWardeth none
But huſkyth yoW Vnto pytes brynke
On this I rede thou beſyly bethynke

Take hede and here how to euery wyght
Within forth he clepyth pryuely
Arayeth yow, and be al redy dyght
For I wyl come byleue it sekerly
Er ye be ware parauenture sodenly
And me byforne there may no prayer spede
And none wyl I spare for no mede

Byholde and see how his messagers
Now in a wayte ben leyd for the
Seest thou not age With his whyte heres
Hath hyd hym self ful nye/canst thou not see
And maladye hath the arest parde
Herest thou not/ how they cryen lowde alway
What eyleth vs to tary thus al day

How ofte haue I warned the byfore
Somwhyle apertly/ somwhyle pryuely
That redy sholdest thou haue be euermore
Witnesse vpon thy self/I saye the why
Thou myght the not excuse vtterly
Synderesys she knoweth euery dele
She wyl be thyn accuser/wyte it wele

Anentz me that alwey wold the throwe
Ful folyly thou hast thy self mystake
For thou byhete this/wotest thou wel ynowe
That al thy foly woldest thou haue forsake
And woldest thy selue hery clene make
Puttyng thy flesshe vnder subiectyon
To be gouerned after good reson

But sykerly euery dele vnerse
Vsurped hath hyr owne lady ryght
By hyr delyte and lustes ful dyuerse
Oppressyng hyr with al hyr mayn and myght
A foole is he/ as semyth in myn syght
That by lowe ne wylle his frend y knowe
Tyl that he in meschyef be ouerthrowe

But now I rede take good entent and kepe
Puttyng awey thy slomber/and thy slouthe
A foole is he that leyth hym self to slepe
To whome is y sprunge veray sterre of trouth
How ofte hast thou refused fro thy youthe
To here me/and sone hast thou forȝete
My lusty songes very hony swete

Now sey me by thy feyth where thou be he
Alone of woman in this world y bowe
So clene of wem/that no thyng nedeth the
To weyle ne to wepe thy synnes sowe
Nay sykerly and me forthynketh sowe
That thou ne canst nought thy wrtchednesse
Thy synne/thy furfet/and vnthryftynesse

In hard conflycte of bataylle the withynne
Thou fele myght/but yf thou be vnwyse
How that thy sowle asayled is with synne
And vndercast thou art of his malyce
And subiect thou hast made thy self to vyce
Whiche that of god juge omnypotent
Condempnyd is withoutyn jugement

A shame hath he that at the cheker pleyeth
When that a pown seyth to the kyng chekmate
And shame it is whan that thy ghoost obeyeth
Onto thy flesshe that shold obeye algate
Onto thy ghoost/and now though it be late
Yet help thy self/and cast hyr vnder foote
Or thou art lost/ther is none other bote

In batayl/as it often hath betyd
A myghty man to falle/hit is no shame
The fyrst tyme the second and the thyrd
And ryseth wel/this hald I but a game
But hugely me thynketh he is to blame
And worthy as a foole to be wpreuyd
That nought enforcyd hym to be releuyd

Take hede and here how to euery wyght
Within forth he clepyth pryuely
Arayeth yow/and be al redy dyght
For I wyl come byleue it sekerly
Er ye be ware parauenture sodenly
And me byforne there may no prayer spede
And none wyl I spare for no mede

Byholde and see how his messagers
Now in a wayte ben leyd for the
Seest thou not age With his whyte hewes
Hath hyd hym self ful nye/canst thou not see
And maladye hath the arest parde
Herest thou not/ how they cryen lowde alway
What eyleth vs to tary thus al day

How ofte haue I warned the byfore
Somwhyle aperte/ somwhyle pryuely
That redy sholdest thou haue be euermore
Witnesse vpon thy self/I saye the why
Thou myght the not excuse vtterly
Synderesys she knowyth euery dele
She wyl be thyn accuser/wyte it wele

Anentz me that alwey wold the thrawe
Ful folyly thou hast thy self mystake
For thou byhete this/wotest thou wel ynowe
That al thy foly woldest thou haue forsake
And woldest thy selue very clene make
Puttyng thy flesshe vnder subiectyon
To be gouerned after good reson

But sykerly euery dele trewerse
Osurped hath hyr owne lady ryght
By hyr delyte and lustes ful dyuerse
Oppressyng hyr With al hyr mayn and myght
A foole is he/ as semyth in myn syght
That by lowe ne wylle his frend y knowe
Tyl that he in meschyef be ouerthrowe

¶But now I rede take good entent and kepe
¶Puttyng alwey thy slomber/and thy slouthe
A foole is he that leyth hym self to slepe
To whome is y sprunge veray sterre of twuth
How ofte hast thou refused fro thy youthe
To here me/and sone hast thou forȝete
¶My lusty songes very hony swete

Now sey me by thy feyth where thou be he
Alone of woman in this world y bowe
So clene of wem/that no thyng nedeth the
To weyle ne to wepe thy synnes sowe
Nay sykerly and me forthynketh sowe
That thou ne canst nought thy wrtchednesse
Thy synne/thy furfet/and vnthryftynesse

¶In hard conflycte of bataylle the withynne
Thou fele myght/but yf thou be vnwyse
How that thy sowle asayled is with synne
And vndercast thou art of his malyce
And subiect thou hast made thy self to vyce
Whiche that of god juge omnypotent
Condempnyd is withoutyn jugement

A shame hath he that at the cheker pleyeth
When that a pown seyth to the kyng chekmate
And shame it is whan that thy ghoost obeyeth
¶Onto thy flesshe that shold obeye algate
¶Onto thy ghoost/and now though it be late
Yet help thy self/and cast hyr vnder foote
Or thou art lost/ther is none other bote

In batayl/as it often hath betyd
A myghty man to falle/hit is no shame
The fyrst tyme the second and the thyrd
And ryseth wel/this hald I but a game
¶But hugely me thynketh he is to blame
And wrthy as a foole to be vpbreyd
That nought enforcyd hym to be releyd

Nowe youthe may no lenger the excuse
For age is come/and chalengeth his place
Yeld thy promysse·I wyl it nought refuse
A foole is he that dysobeyeth grace
And is to me ward fallen in trespace
And castyth hym nought amendys to make
Suche one/ What Wonder is though I forsake

Ful long haue I byden and susteyned
To haue amendys of thy forfeture
And er this tyme I haue me not compleyned
I may nomore thy Wretchednes endure
I rede the doo thy besyneſſe and cure
Amende thy self/it is ynow to me
That is the amendys that I aske of the

Nowe chese thy port/at Whiche thou Wilt arriue
But two ther ben of solace and dystresse
At one thou myght thy seluen kepe alyue
And euer abyde in ioye and lustyneſſe
That other port is care and Wretchednesse
Here cometh deth/and yf that he the smyte
There nys no leche that may thy lyf respyte

See nowe thy self that thou hast no defense
Aboue thy hede the ſWerd is redy drawe
I rede that thou loke thy conscyence
Howe thou hast lyned ayenst thy lordys lawe
And after this another Wey thou drawe
That al thy tyme in foly hast dyspendyd
Yet at the last lete it be amendyd

Howe oftyme haue I the told and taught
The Worthyneſſe of Vertu and the mede
Howe ofte haue I the fro the clothes caught
Of Sathanas, yet wokest thou none hede
But nowe beWare/and nought Withouten nede
For sykerly the bowe is bent ful sore
To smyte the/thenne may I doo nomore

The byrd that syngeth on the braunche on hye
And sheweth hym self a lusty iolyuet
Onto the deth is smyten sodenly
Er he be ware or taken with a net
I hane the sayd how deth the hath assett
And wel nye vndermyned is thy wal
But thou be ware ful greuous is thy fall

Allas what thynkest thou·what wylt thou seyne
In thylke day of angre and of drede
Onto the hye Juge souereyne
What doest thou man/why takest thou none hede
Yf thou wylt be releuyd in thy nede
What helpyth it thus for to telle and preche
But shewe thy sore to me/that am thy leche

And I the shal auoyde of thy fylthe
Receyuynge the anone vnder my cure
I shal the brynge of redynesse the tylth
Soo that thow shalt thy selue wel assure
That whan thy flesshe is leyd in sepulture
Thou shalt be lyft vp in to heuen blysse
Eternal myrthes shalt thou neuer mysse

Here Justyce exceptyth ágeyne al excusacions
Capitulo xxiiij?



WHat tyme that Justyce had red this letter/she sayde vn; to the Juge/byhalde syr prouost,how grete honour and worshyp hath grace dieu shewyd to this pylgrym/ what chere she made hym by content of this letter / hym techyng and enformyng/how for to saue hym self/so that by my wil he ne shal nought be herd of his excusacyon/And ouer this to grete shame & confusyon of his owne persone / I say ferthermore/that he hath redde bokes of moralyte/whiche that techen kyndely how that ver tu shold be loued/ And what wey a trewe pylgrym owed for to take/and not for to mystorne to one syde ne to other.But he as a fool hath lacchessed & lost his tyme in veray vanyte/He auaūtith

hym also of his skryp and burdon/Whiche as he seyth / he ne left
nauer. But What suppose ye/yf he had ben in the cruel tyme of Ne
ro,other in the felle tyrauntes tyme Dyoclecyane/ and of other
perilous pursuers of the feyth/Whiche in that tyme enforcyd them
for myscrypte pylgryms With al theyr besynesse / & elles With
Importable peynes put them to the deth/I suppose that ful smar-
tely he Wold haue Voydyd his scrippe for al this grete auaunce
Outher yf the perylous Herityke Arryus, outher other of
his secte had met With hym/I drede/that ful soone he Wold ha-
ue byraft hym that scrip.and broken his burdon of keppyng, of
Whiche now he auaunceth hym. Wherfore there is noght Why that
now he make his boste/Wherby he may excusen hym/He seyth al-
so/that Sathan hath hym deceyued excepting hym to al euyl Wer
kes,in Whiche he hath furfetyd, & that he hath Withdraben hym
fro Werkes of penaunce. Of Whiche mater it Wold more auaylen
for to hold his pees, For Why/yf he had Vsed the armure that gra-
ce dieu had delyuered hym/Sathan shold but lytel myght or no-
ne haue had ayenst his persone. For ther is neuer man ouercomen
by hym/but only of his owne consent/In the selue Wyse it stan-
deth of the World/ For he that seeth and byholdeth / hit standeth
euer in perylle / But he that closyth his syght,that he ne see not
Vanyte/the Wycked World maye haue no myght ayenst hym /
But this foole hath had alWey his syght open therto/and aban
dunedy hym self therto Without drede of perylle receyuedy the
plesirs and the lustes therof With grete ioye and gladnesse of hert
as oftentymes/ as it Was profered hym, And more ouer at some
tyme With grete cours hath he pursued and trauayledy for to ha-
ue it, soo that this excusacion is of no Valure/Wherfore yf reson &
trouthe Wil consenten,skile it is sire Juge that ye yeue the sentence

Reson/pleadeth ageyne the fely soWle/Capitulo xxb°



Thenne biganne reson for to speke/ Whome I had as yett
not herde speke biforn. there is none quod she that maye
ayene seye / that Justice hath purposid/ Ful Wel hadde
grace dieu sheWed the right Weye to this pilgrim ful clerely hath
she told hym biforn/that his owne flesshe Was his owne enemy /
And he Wold deceiue him/but he kepte hym selue / She taught
him ful pleynly /how that he shold saue, and defend him self in
eschewing of the places and snares of his enemye/ As touchyng

the World also and̄ al his Vanyte / I sey in this Wyse/that yf he had Wel and thryftely kepte his fyue Wyttes closyng them/and̄ byndyng With double and treble boundes and crossyd his spyrit With good deuoute prayer as he that sawe hym selue in his dañ-ger/He myght ful Wel haue anoyed his grete meschyef and̄ pe-rylous dysese I can nought see by no thyng that here is seyd̄ att this tyme/that he ne hath deseruyd the deth/Nowe trouthe quod she seyth What yow semyth in this mater

Thenne answerid̄ trouthe/and sayd in this Wise/ Al that ye haue said/it is ful trewe and ryghtWys/ For sothly ey-usacion may hym none auaile/ For Why yf he had his myscrede shewde to his lady dame penytance/and tolde hir of his estate/soo that she hadde bathyd hym bowbid hym/and strongly Wessben hym/than myght hym nought haue failed of skilful ey-cusacion/and so shold he haue founden fauour in this iugement/ But sothe it is though it so be that he hath at somtyme presentid̄ hym self to that lady / he hath ful litel tyme abiden in hir bathe Without teris of his eye or hertely contricion / And litel sauour hath he had therinne/But feincd contenaunce ne failed nought / lest he were repreuyd and markyd of the peple/He hath also done his enioyne Without ony peyne or enforcyng of sorowful hert Without Withdrawynge fro his euyl custommes in purpoos at the doyng of his penaunce for to retorne to his rather foly/ And suche maner of penaunce that torneth and retorneth/maye Wel be resembled to the Wheele of a mylle that lyghtly torneth alWey to/ ther that he bygan / For thy on hym is falle the sentence of the sauter/In circuitu impij ambulant / The Wyckedȳ goth alWey in compas retornyng fro synne to penaunce/& eft fro theyr penaun ce to synne ageyne/And suche manere of penaunce is nought but scornyng of penaunce ne hath but Wrong his name/Wherfor this pylgrym hath deseruyd his deth by ryghtWys Jugement

Here Sathanas ayeth Jugement Capitulo xxbij°

Sathanas thenne bygan for to crye/loo Mychael quodȳ he/ nowe myght thou noo lenger dyssymyle the sentence/ that

thou ne muſt by Jugement delyuere me my pryſoner / Wherfore I requyre the/ſyth that al myn artycles/and many moo / than I couthe remembre bey here in this Court alledged/& prouedy by ſuffiſaunt record,and alſo by his owne Confeſſyon/ that thou yeue the ſentence/as therto bilongeth delyuerying me myn aſkyng And ful ſoone he ſhal be brought in torment/and peyne eternal perdurable. Whan I hadde herde theſe Wordes/ I felle ſodenly in ſwounyng for cauſe of grete heuyneſſe and drede that I had/No Word ne myght I ſpeke / ne Wyſt/What to ſey / And as me thought/& Veraply ſuppoſyd/the Juge made hym ſelue redy ſemyng by his chere for to yeue the ſentence of my dampnacyon/ Sodenly come that Worthy lady Whiche that byfore hand had buryed my body / that Was clepyd Dame Miſericorde , and ſpekyng to the prouoſt ſhe ſayd in this Wiſe

Here mercy pledyth for the ſoWle Ca° yyVij

Mercy.

Syre prouoſt quod ſhe I haue Wel herde and ſene / how that Reaſon / trouthe and Juſtyce haue ſpoken in this matter,and haue ententyfly herkened to theyr Wordes/ Wherfor I requyre yow that I alſo Wel may haue Wilful audyence for the poure partye/ For yf I dyde not my deuoyre & myn office,ſothly my name that am clepeth/as ye Wele knowe Wele , Miſericord. I here it/but in Veryn/Good ſkyle it is that Juſtyce and trouthe att al tymes be ſeruyd / And ſothely Reaſon Wylle that I With my ſWetneſſe modefye and amende the rygoure of right Wyſenceſſe/Ye knowe Wel Syre Juge/that by the Weye that men mote nedes paſſe/ther nys no pylgrym/that goth ſo redyly.but that oftymes he mote foruoyen/ and ſomtyme he muſte paſſe by fouke Weyes/ neuertheles ſomme more/and ſomme leſſe fayleth in this Wyſe / And euerych knoWeth Wel/that here is noW preſent,there Was neuer yet no pylgrym,ſo hooly, ne parfyte that he ne hath oftymes erryd and fayled in his Weye / Except the ſouerayne lord/that ones bycome a trauaylour and a pylgrym to eche men the Weye / For er the tyme that he hadde done this/there Was neuer pylgrym/that achieuyd parfytely the ende of his iourne,I except alſo the ſouerayne lady his owne bleſſid moder/ to Whom Was neuer erthly creature able to be reſembled

¶But this iourney was only done by my purueaunce/ At whiche tyme it is not her vnknowen Dame Justice.that now is here present withsaid me ful sore/and let me ful long of my purpoos, Nought for thy/at the laste we felle at acord/and so hope I at this tyme,that we shal also here in your presence of thynge that I shal seye ayenst hir rigour/ whiche is somwhat ouerstraite bent vpon this mater/Sith it soo is/that this blessid lord Jhesu Crist somtime soo ferforth remittid his rigour descendinge doune to the erthe/out of his heuenly trone to helpe wesshe and releue his peple/whiche the wretchyd horrible owle of helle had drawen out of theyr nest / Hit semyth me/that good reason wylle / that tho whiche ben subgettes to this souerayne lord / owen for to drawe hym after his example/Yow selue thenne/that sytteth here as iuge in this present assyse/oweth/as me semeth / holde and selwe the maner and the guyse of this noble lorde/ namely in youre Jugementes / Also ye owe for to helpe and defende fro this cursyd owle/prynipally/ al tho/that here skryp/and burdon/ and hane kepte it manfully to theyr weyes ende/Now apperceyue I wel/ that it standeth thus/that this present pylgrym hath done his denoyr duely at al tymes in keppynge his scrip and his burdone/And also be it/that he hath at somtyme erryd and myssgone/and ben empechyd in his forseyde iourney /as it is knowen in this court/yet hath he doutles done some maner of penaunce & withdrawen hym often fro euyl for loue of his creatour/ And at somme tyme the ensamples of other seyntes/though it soo be that he ne hath nought done as they dyde/that whylome were feruent in the loue of Crist by vertue of his passyon/and of his blessyd blood/that at thylk tyme was yet newe shed/ al smokynge hoote For ryght as fyre warmeth and eschaufeth tho that stonde nye welmore than other that stonde after / Ryght soo thylke hooly men that were nye that tyme hadde more encheson.and more he=uenly receyued by vertu of this precyous blode/than these that now ben come so long tyme thereafter/ Al be it/that the vertu of his passion nouther passyth ne dispendyth/ For why/though this pylgrym haue nought gouerned so hym/ne wonder I nought/ This seye I not in purpoos to excuse hym/ For wel I wote as muche is he byhalden to his lord/ as tho that shedde for hym al theyr herte blood,and dyde for his sake,Wherfor I seye to my purpoos that this forsayd pylgrym oweth nought to be furclo=syd fro the grete grace/whiche oure lord Jhesu dyde to synful men

What tyme that he ſuffred dethe for their redempcyon/Whiche grace Withoutyn ony fayle ſhal endure for euer
My ſoueraygne lady alſo Whiche that bere hym in hyr bleſſyd body and noryſſhed With her mylke/ne may nought/ne Wylle not ſuffre it yf ſoo is that it come to hyr knoWyng/For Why ſhe is for ſynners ſpecyal aduocate.ſyth tyme that ſhe receyued that ſalutacion of Gabryel Archangel of heuene/that ſeid to hyr/heyl Mary ful of grace/So grete grace ſhe hath receyued of that ſalutacion/that ſhe ther by conceyued godes ſone of heuene/Wherby ſhe gat that poWer to do What ſhe Wold in chaungyng his rygour in to pyte and ſWetneſſe/to that ende/that ſynneres/Whiche by rigour of Juſtyce ſhold be dampnyd/moWe be taken hooly in to the bordys grace/ Wherfor ſyre prouoſt ye ofte not by ſuche rygour punyſſhe this pylgrym/and namely in peyne Without ende/

Juſtyce ſpeketh ageyne mercy Capitulo xxix



Juſtyce thenne ſpak/and ſeid in this maner/Certes quod ſhe ſyre prouoſt Wonder grete grace did that bleſſful lord godes ſone Jheſu to the kynd of man/but ſyth it is/he ne dyde them nought that grace for occaſyon and lyberte of ſynne But his purpoos and entencyon Was this/that they ſhold after receyuyng of that grace/be more beſy and tendre aboute the kepyng of them ſelf/diſpoſyng them in goodly Wyſe to entre in to paradyſe by Weray paſſage of Vertue/ Whiche paſſage byfore that tyme Was ſo faſt cloſyd and Wardyd/that though they had them ſelues neuer ſo Wel gouerned and diſpoſyd/ yet ther come noone Within in to that tyme of grace/And Wel I Wote What prouffyte or auauntage that man hath therby/yet is hit ſothe/that Jheſu cryſt neuer ne ſuffred deth in mayntenaunce of ſynners/ but only to theym it ſhal auayle/that hane forſaken her ſynnes/as ferforth as they myght/ For ſykerly that bliſſful lord hade made as me ſemyth a ſymple marchaundyſe.yf he ſhold haue taken his deth for tho that neuer Wold konne hym no thank.ne neuer dide for hym noo thynge at al/ne neuer Wold amende them of theyr ſynnes/ The deth of Jheſu Criſt maye helpe and auayle only to theſe Whiche that retourne fro their errour Wilfully/Nought that this Was eſtabliſſhed by me/ but clene ayenſte my laW

by purchace of this present lady dame Miserycord / to whome I mote at somtyme assente / And elles sothely it myght not haue ben suffred / For a ful huge merueyle it is in my syght for to saue these that so greuously haue mystaken ayenst hym /

In this wyse it standeth at myn aduys anents the prayer. and the help of blessyd Crystes moder / that no synner to hyr may ben acceptable ne plesynge / but al they ben to hyr in gret dysdayne as veray abhominacion / except tho / that haue ferme purpos of amendement / And for to make asseth for theyr errours. For why the pleye were not euenly departyd, yf he that hade so euel done / as hath this present pylgrym / shold haue so lyghtely the benyuolence of the noble lady / as they that haue wel and vertuously gouerned them / And yf they ought mystake them, smartely haue amendyd / Soo what that euer this pytous lady Mysericord saye or entend in this matr / it is veray doutelles, that god taketh noo rwarde. ne his blessid moder clene vnwemmyd mayden of these synners / that wille nought in their lyues amende them self by penaunce of al that they haue mysdone / missaid / or mysthought / ayenst goddes lawe / but this pilgrim is suche one / that hath nought amendid him / Wherfore I saye that mercy hath noo right to labour for his saluacion /

How mercy with certeine demaundes ayeyng of Justice / Induceth a Conclusion that mercye must haue place / Capitulo xxx



Mysericord thenne spak / and said to the Juge in this wise Sire prouost quod she. as it is to your selue clerely knowen thyng / Witnesse vpon al wise clerkes / of whiche many one that here is now present haue rede the lokes. And trouth her selue wil record the sothe / that euery Clerke oweth to be considered in Jugement after the ende and the prynapal purpos / that ony wight is Inne yf it maye be knowen / But the principal purpoos and entent of this pilgrym was al weye to perfourme his iourneye / as it wel semeth by that he ne lefte neuer pilgryms habite / that is scrip and burdon, Al were it soo. that he was many dyuerse tymes empechyd in his weye / and put oute therof, ne he entendyd neuer vtterly to forlete his iourneye / as it clerely is preuyd / And also not withstandyng al his errour in his laste

ende he was founde contrite of his wyll to amende and satysfye
for his trespaas of al that he had mysdone ayenst god and man
euen forth his power / Confession also he hadde, al be it that not
so clerely and openly in specyal as it had ben nedeful of euery syn
guler erde/yet neuertheles that general knowlege of al his syn
nes in that he yelde hym self synnaly ayenst god gylty/is suffy-
sauut record for hym that he forsoke his synne/ Neuertheles-se by
lycence of the Juge to yow suster Justice I haue for to speke/
Ye ben as me semyth somwhat ouersharp and rygorous ageynst
pilgryms more than it nedyd/But wyl ye vouchesauf to answe-
re me to a fewe demaundes that I shal aske of yow. quod Jus
tice/as ye lyste/Syth it soo is quod mercy/that no thyng is do-
ne, ne neuer was ne shal of god ourr soneraȳe lorde Without ony
skilful cause / as reson hyr selue wyl recorde / To what ende or
for what encheson was man made for to ben chyef and pryncipal
of erthely creatures / Justice Her to answerd Justyce and said in this
wyse/Man was made chyef of erthely creatures for to receyue the
seruyse of al other lower creatures/and hym selue to serue and
obeye his creatour/yeldyng to hym/and retornyng by thankyngy
and preysyng/and by his other good obseruaunces al the seruyse
that he receyued of these other creatures, and soo by his seruyse al
creatures shal be knyt in compas to hyr fyrst maker/
Mercy Ful sothe it is quod mercy/and therfore is he partyner of bothe
two kyndes haunyng bodely maistrie of the erthe . and forme sub-
stancial fro heuen, that ryght as the eyer that of nature is hoote
and moyst knetteth to gederes fyre and water as parteyner of bo-
the tho kyndes/Ryght so man of heuenly nature and erdely bery
partyner knytteth to gedres bothe heuen and erthe, Yet ferther-
more quod mercy/ to what ende was lawe made and ordeyned
of god and taken to Moyses in the montayne / and whether alle
other lawes ordeyned of man be not subalternas for to serue the
Justice. lawe of ourr lord/ Thenne said Justice/the lawe that ourr
lord wrote in the two tables ben only ten hestes / and al the re-
menaunt of the lawe ne were not but obseruaunces and menes
necessary for the tyme to kepyngy of these hestes / Whiche obser-
uaunces crist at his comyngy auoyded. as than nought necessary
But the course of the lawe be renoueled in his gospel by his sub
tyle and necessary counceyls/ The cause of the ordynaunce of this
lawe was for to teche the rude peple in what wise they shold serue

theyr creatour, & obeye to his plesaunce/With resonable werkes doyng/and vnstydfulk werkes forberyng. / And al other worldly lawes ben as ye seyn subalterned to godes lawe in enforcynge ther of for to compelle vnbuxom men to keppynge of this lawe/ Syth it so is thenne quod mercy that bothe by goddes lawe and mannes ben ordyned peynes. & punysshmentes in to what wise they fyrst deuysed/In chastysyng quod Justyce of mysdoers and brekers of goddes lawe for to drawe theyr hertes by dreede & fe/lynge of peynes fro mysrewled affections. & so for to make them for to thynke theyr forfet/ & compelle them by suche wyse to kepe goddes lawe, for to suche folk, as seyth the wyseman Sola ̄ bona, ac dabit intellectum/Tribulacion & anguysshe onely maketh suche men vnderstand that al is nouȝt leeful/that lusteth/This is ful sothe quod mercy / But I wold wyte of yow/in to what ende was ordyned Jugement of deth, bothe bodely & ghoostely/Sothly qd Justyce/Jugement of deth was ordyned for tho that ben ob stynate & rebelle/& wylle by no weye obeye to goddes lawe/leste they shold with theyr malyce drawe many other to the same ma/ner of mysgouernaunce/& so destroubleu the welle/& the ordre of al the vnyuersyte/that god & his creatures shold not be knette to gedrs by due seruyse & obeisaūce done to hym selue /so that by the drede of deth. potest vltimū terribiliū. the last & most drexful thing other shold be chastised & withdrawen fro forfet/Also the iugemēt of eternal peyn was made for al tho that fynally rebellyth ayene gods wil, yet put I this cas qd mercy that that a certeyn lord hath bouȝt & payed for hym his raūson in purpos for to haue hym for his seruaūt perpetuel, & therto he is assured. this lord chargith him vpon peyn of sore punisshemēt that he hast him to his owen court ther to done hym seruyse/this seruaūt thus bouȝt & raūsond is letted by the wey sōwhat by foly of hym self/sōwhat by other that desire his seruyse/so that he taryeth fro his lord dayes & yeres/yet at the last he breketh out of these malicious mēnes handes/& comyth to his lord submyttyng hym lowely to his grace, & offrith hym self re dy to his seruyse, so as he can or may/Whether shal the lord refu se this seruāt/& delyuer hym to thylk that haue withholden him either els he shal receyue hym in to his owne seruyse, By myn a/uys qd Justyce he shal be punisshed proporcionably after the tyme of his absence/& sithen receiued in to his seruyce at his lordes wil ne to tho that withholden hym/he ne shal not be delyuerd/Thēne quod mercy, the punysshement shalle nought execute by thought

mercy

Justice

mercy

Justice

mercy

that enpechyd hym/No ſothly qd Juſtyce ſtandyng that he hath thus lowely ſubmyttēd hym to his lordes ſeruyſe/ Yet aſke I ferthermore quod mercy Whether a ſeruaunt thus bought maye make ony teſtament/Sothly qd Juſtyce he may make none with outen his lordes leue/as for to alyene ony goodes oute of his lordes hond/What quod ſhe yf he byquethe al his good to his owne lord ſtandyth the teſtament / Why ſhold it not qd ſhe as verày ſtrengthyng of the lordes ryght/Thenne quod mercy Who that enforcen for to byreuen this lord that ſeruaunt or ony of his goodes by that ſame ſeruaundes lyf/or after his deth Wrongeth the lord in the dede/in certeyne quod Juſtyce this is ful ſothe

Here mercy concludeth vpon theſe anſwers ca/xxxvj

Thenne ſayd Mercy thus to Juſtyce/ ſothly ſuſter quod ſhe/ſauyng your reuerence youre rygoure by youre owne Jugement is somwhat vnmeſurable Without that ye be gouerned somwhat by me/And ye that owēth to yelde euerych that to his ryght bylongeth/me thynketh that ye fayle of youre offyce.but yf ye demene your ſelf in this caas after my counceylle and I ſhal ſeye yow Why/ſith it ſo is that man Was made as ye ſey . fynally to this entent/ & ende to be goddes ſeruaunt/& for to lineten to god al erthely creatures by retorne of his ſeruyce/thenne Wrongeth ye the ſouerayn lord that beſyeth about to alyene this ſeruaūt & forcloſen fro that offyce that he Was ordeyned for/Alſo ſyth the lawe Wryten of god bytaken to Moyſes/& alſo the lawe of the Goſpel yeuen by Cryſt hym ſelue & practyſed in his owne perſone/entendyth no thyng elles as ye ſey / With ſubalternacion of al other reſonable lawes/but for to teche the peple & holde them vnder gouernaunce for to make them obeye to his ſeruyſe/By What ſkyle may thenne ony Wyght Withdrawe this pylgrym fro his lordes ſeruyce by deſordeyne rygour of ryght Wyſnes for to exclude hym & ſchytten hym fro this deute/but herto ye ſeyn that he oWeth to be punyſſhed for that he hath myſdone/but by your owne ſentence punyſſhemēt Was deuiſed for to drawe hertes of men fro foule affectiō & for to chaſtiſe them for þ they haue miſdon Which chaſtiſemēt is a maner medicin to purge thaffectiō of man thēne semith it Wel/alſo ſoone as thaffection is clenſid by hertely forthinkyng in ful Wil & purpos to kepen gods laW the puniſſhemēt ſhold ceſſe/& this ſeruant reſorte to his lordes ſeruyce/namely ſith it ſo is , that this ſeruyce is of more Value infynytely than is þ puniſſhemēt/for a Very fool may he be clepid þ leith a plaiſter

corrosyf to a Wōde after that he is purged/ For it shal thēne no-
yen & no thyng auayle to hele/ And Worldly lawe also vseth
this condicion that yf a man hath done trespas to another/either
offendyd his lord in ony thynge/for Whiche he shal be punyssheḋ
Also sone/as he knowlecheth the trespaas/and maketh amendys
byndyng hym selue nener after to offende/thenne shal he be re-
ceiuyd of his punysshement/ And al that is done ouer this may
rather be clepyd cruelte than ryght Wysnes/ Al be it so that this
pylgrym hath greuously trespaad/ yet at his passyng oute of the
Woꝛld he stode in this plyte/ Wherfore he oweth not to be putte in
eternal peyne/ how euer it be of other punysshement/ For Why/
as ye haue sayd yō self/ Jugement of deth and eternal peyne
Was ordeyned only for tho that ben rebelle and obstynate ageynst
gods lawe lest they shold be malycious exciting to bryng many
other to the same mysgouernanne/soo that the ordre of vnyuer-
syte shold be destroubled/ But sothe it is/nouther this pylgrym
is obstynate/ne purposyth not to dystrouble the vnyuersal ordre
ne euyl ꝯample may be none yeue after this tyme to noo creatu-
re/ Wherfor he oweth not to be delyuerd to eternal peyne/ Thenne
conclude I thus by youre Jugement/ that this pilgrym Cristes
seruaūt bought & raunsoned With his precious blood/ Al though
he haue by malyce of his enemyes be taryed fro his lordes seruyse
yett at the laste he brake oute of theyr handes & come to his lord
submyttyng hym to his grace offryng hym self lowely to his ser-
nyce/he ne oweth not be delyuerd to his enemyes/though that he
shal be punyssheḋ for the trespace/but he oweth at the lordes Wil
be taken to his grace/ & after skilful punyssheme̅t ben admyttrd to
his lordes seruise This is youre oune sentence how thēne Wil ye ac
quyte yow in this mater/that by rygour of punysshement Wol
de haue this man delyuerd to his enemy/and alyenedꝰ fro his lor
des seruyce to grete Wrong and amenusyng of his Worshyp/
And also as ye seye youre self/the testament that he maketh in ye-
uyng al that he hath to his lord shal stonde in effect in ful record
of his lordes ryght/And Who that procureth ony suche alyenacion
he Wrongeth the lord/Why thēne be ye so besy to deliuer this man
out of the lordes seruyce/that hath by testamēt yeuen hym self euer
lastyng to the same lord/this Was his last Wil/& Who that Withstā
dith the last Wil offendith the lawe/Wherfor suster ye ben ouer ri
gorous as me semyth/ Reson cōsentith to mercy
& the iuge bidreth arayen ꝓ Balaūce. Capitulo xxxvij

Reason

AT this worde dame Reason made a sygne to Justyce/ as though she wolde seye/this is very skylful/that Mercy hath spoke/And thenne anone the Juge commaundyd Justyce for to take hyr balaunce/and set it in suche a place/that it myght openly be sene/and sayd to hyr thus/In dercyson and styntyng of al maner of stryf/take al the merytes and good des of this present pylgrym/and put them in that one parte of the balaunce/and in that other syde al the forfetys / & trespaces that Sathanas can bryng forth by woorde of synderesys/the pylgryms vpon the rpght syde /and that other vpon the lyft syde/ And soone it shal appere/which hath the better partye/ ne mercy shal no suspecion haue toward me/that I haue ought wayued/ of yeftes / ne take no mede of nouther parte/the balaunce wylle nought lye/but without fauour Juge the trouthe

HOw Justyce apoynted hyr balaunce.Reson & trouth standyng in eyther syde·& how the pylgrym leyd in the skryp & burdon & synderesys with sathanas bylle weyed in that otherside/ca yyyiij

THenne vpon a skaffold on hye aboue this certeyne/Dame Justyce shewed hyr self/and apoynted hyr balaunce/that bothe partyes weyed lyke heuy/ This lady was gyrd with a swerd with a thwong al with gold apparayled Hyr semed wel a lady of ful huge estate/as ducheſſe or pryncesse,ne none was that sawe hyr/that he ne tremblyd for drede Reson also was with hyr·whoos eyen shyned brygher than the sonne/ so ferforth/that hyr syght percyd al maner of obiectys aboute in euery syde / I sawe also the thyrd/that had the mouthe al clene burnyd gold/ And it was me certyfyed of other / that knewe hyr persone/that hyr name was trouthe / But whan I sawe these thre gone to geders/ whiche hadde as me semyd longe taryed me with theyr parlement/ desyrynge my dampnacion / I was ryght mocke desmayed/namely syth that in theyr balaunce my merytes sholde be peysed/ wherupon had I no maner of truste For none other thyng had I for to leye therin.but only my scrip and my burdon that peysed but lyte/ as I sawe wel afterward Neuertheles in the balaunce I leyd it/ And there ayene myn enemy leyde in his accusement Wryten in the bylle by tellynge of synderesys/ther was neuer notary ne tabellyon/that me so sore agrysed/ For that bylle whan it was leyd in the balaunce peysyd so sore/ that smartely that other syde awoos/as nought hadde ben therin/& yet that me greued moche more by cause that the peis

ſhold be the more Synderesis hym ſelue ſtyrde in to the balaun-
ce/ Thenne bygan Sathan for to aryen with a lowde Voys &
ſeyd/Now quod he/ thou lady on the ſkaffold/thou ſeeſt wel /
how it is.Make now this prouoſt/that ſoo long hath taryed me
for to yeue Jugement as faſt/

How that Mercy taryed the Court Whyle ſhe Wente to heuen
and purchacyd a chartre of pardon /

Capitulo.xxxiiij

But thenne herde I how humbely dame Misericord gan
to prayen for me.and ſayd in this wyſe/Now dere Mych
ael quod ſhe/Wylle ye Vouchesaue a Whyle for to tarye /
in youre Jugement/ I haue a lytel thyng to doo aboue in heuen
I thynke ther to purchace a grace,that no thyng ſhal be to your
preiudyce/ Thenne ſayd the prouoſt) it lyketh me ryght wel at
your requeſt for to abyde /tyl that ye be retorned I pray yow ta-
rye nought/Soo thenne was the Jugement ſuſpendyd in to the
tyme that mercy had ben in heuene/ and ſmartly withouten ta-
ryeng ſhe had done hyr deuoyre.and was deſcended doune vpon the
ſkaffold/And ſothely ſo ſaVe I wel/ſhe was that ſeluen fayre
ſwete/that bare hir breſt alwey redy oute of hyr boſome/ Whiche
had me byfore hand in my fleſſhely lyf ful often tyme comforted
And now ſhe dyde me moche more comfort / What tydynges that
ſhe brought/In hire hond ſhe brought a ſkypet/and neyeng to-
ward the balaunce with the hede enclyned ſhe ſayd to the balan-
cer/how is it quod ſhe in oure partye, Sothely quod Juſtice had
ye nought taryed this Court ful long tyme paſſyd this pylgrym
had be forouged/Witneſſe vpon Trouthe and Reaſon/
Now thenne quod Myſericord ſhal I telle/Wherfore I haue tra-
uayled , And ſhe took forth the charter/ and ſayd I haue ben in
preſence of oure lord Jheſu Cryſt/and his bleſſyd moder/and by-
fore al the companye of ſeyntes aſſembled to gederes for helpe of
this pylgrym/And ſo haue I here of oure lordes graunt a char-
tre of pardon , Whiche I ſhal rede to fore yow. Wherof Who that
Wylle ſhal haue the Copy.Thenne toke ſhe forth a fayre chartre
aſſelyd with gold / and redde it openly word for word / Whereof
this is the ſentence

The Chartre of mercy



IHesu kyng of hye heuen aboue
To Mychael my chyef lyeutenaunt
And al thyn assessours Whiche I loue
That in my seruyse ben perseueraunt
Haue: euermore/and to me ful plesaunt
My gartyng/and vpon the peyne of drede
Unto this present chartre taketh hede

Me hath besought this present lady here
Myserycord/and at hyr grete instaunce
Also hath eke myn owne moder dere
That alwey redy is at hyr plesaunce
For synful men to make purueaunce
Aboue they haue me bede/Whiche of my grace
I grauntyd that theyr prayer haue his place

Ther ben pylgrymes/as they certyfye
That toward me theyr weyes hadden take
Whiche haue mysgone/and erryd folyly
By styryng of the fowle fendes blake
That somme of them theyr iourney had forsake
And efte theyr ionrney had ayene begonne
But sodenly hath fayled them the sonne

Some hane be lette by fowle temptacion
And styryng of theyr flesshely wretchydnesse
Somme by dysese and tribulacion
And fallen in to huge heuynesse
And somme also the Worldes besynesse
Soo greuously theyr hertes ouersett
Of theyr iourney/soo that they hane be let

But than they hane repentyd Wonder sore
Some of them.but ryght at theyr lynes ende
And somme of them a lytel What before
Bygonne theyr lyues somWhat to amende
In Wylle therafter neuer to offende
Haue shryue them of al theyr old trespace
And put them selue holly in my grace

At instaunce of myn owne moder swete
To whome I maye no maner thyng denye
And mercy also may I not forgete
Unto theyr bone my self I wylle applye
This grace I graunt them of my Regalye
That I shal them reserue Unto my pees
Of helle peyne I graunt them ful relees

Soo that they hane me Jhesu mercy cryed
Or that the brethe oute of the body yede
And al theyr ful lustes hane defyed
In veray feyth/as techeth them the Crede
Soo that ye shal ayenst them nought procede
As to forliuge them to helle peyne
But that in this Rygour ye refreyne

And thongh theyr Wycked Werkes counterpeise
Theyr good dedes When they shal be Weye
Soo that the better hym seluen reyse
As for defaute of Wyght yet this I seye
And Wylle that to his chartre ye obeye
Whiche I haue grauntyd for my moder sake
To mercy here I haue bytake

Of the tresour of my bytter passyon
And of the meryte of my moder dere
To Whome none other hath comparyson
With meryte of my seyntes al in fere
That to my byddyng ful obeysaunt Were
Of plente and of superhaboundaunce
Al forset ful/Whiche puttyth my balaunce

To counterpeyse ageynst the fendes part
Soo that he fayle of his entencion
To bringe them so With his subtyle art
To haue them juged to dampnacion
For that hath ben his occupacion
With cursidnesse of al the synnes seuene
Syth tyme that he Was chacyd oute of heuene

And nought for thy this is not myn entent
Ne for this cause my blody ne shedy I nought
That ony wyght in mysgouernement
Abyde shold and truste in his thought
That hym this chartre shold auayle ought
And of this pardon be partynere
Or of this grace that I haue grauntyd here

Therfore oute of this chartre I except
Tho alle whiche in to theyr lyues ende
Haue euermore in cursyd synnes slept
Purposyng nought theyr lyues to amende
Upon the tryst them selue to defende
Fro helle peyne by this present grace
Alle tho shal be eyled fro my face

And these also whiche that ben obstynate
And neuer wylle to my lawe obeye
These also/that ben veray desperate
That wylle no grace ne no mercy preye
But rygh soo in theyr cursyd synnes deye
To them is dewe the hoote fyre of helle
With Sathanas eternally to dwelle

Wherfor no man soo bold ne hardy be
Trystyng vppon this present pardonaunce
To forfette or to synne in no degre
Upon the trist of fynal repentaunce
Whiche is my yeft/and after my plesaunce
I yeue it them/that shal my mercy haue
Without whiche no wyght ne wyl I saue

How Justyce byfore the Juge pledyd ayene the chartre/ affyrmynge it insuffysaunt/ as for the forsayd sowle/

WHat tyme that this chartre was redde/ Justice somwhat egrely loked vpon Misericord/ and sayd to hir thus/ Syster quod she/ ye haue ful wel purchacyd for somme of pilgryms/ but for this present pylgrym/ thy labour but lytel auayleth as semyng is to me/ Thenne Reason and Trouth seyden to Justyce/ Syth it soo is/ that this maundement is dyrectid prynipally to the prouost/ as lyeutenaunt and Juge at this tyme And sythe secondly to vs. that ben his assessours prynipally to hym this mater apperteyneth, Wherfore in deiseyon of stryf go we fast to hym/ and see what he seyth to this chartre/ and as he wylle that shal be done/ we shal applye vs fully Without ayenseynge Soo thenne at this poynt they ben acordyd/ and went to the prouost/ and toke hym this chartre/ Thenne sayd Justyce to the prouost thus/ Syre prouost quod she I doo yow to vnderstande that this present lady Misericord/ sauynge hyr systerhede hath caused in this Courte grete annoye in tarryenge of oure Jugementes in this present assyse/ by cause of purchacyng of this letter, Whiche ye seen yō self/ of What it shal auayle/ it standeth at youre plesaunce/ But me semyth forsothe/ that somme poyntes conteyned therynne/ ben not to be receyued, For they semyn geten and purchacyd by surreptyon/ and inportune prayer/ Whiche the souerayne kyng of his debonayrte ne can ne may nought werne But it bylongeth to yow that ben his lyeutenaunt for to doo rizt and equyte/ For Why the offence is Wonder grete ayenst that lord that euer is perdurable/ Whoos lordshyp and souerayntē is Without ende and mesure/ yf so is thenne that this present pilgrym shold haue peyne determyned enduryng for a tyme. I can not se Wherof hereafter shold serue my balaunce

How after a longe counseylle holden bytwene the Juge & his assessours the balaunce was lyft vp/ and the forset With merytes was put to peysen ayenst the fendes partye

Capitulo xxxviij

THenne after the sowynge of a Trompette the prouoste lete make a grete conuocacion/ And thus I herd hym seye/ Cherubyn dere broder/ at this present nede I preye yow that ye helpe/ ye also Justyce/ Reason and Trouthe/ and ye also Peter porter of heuen/ and al other, Whiche of ryght owen

to ye preſent/yeueth nowe good counceylle/what beſt is in this ma
ter. Loo here cometh this reuerent lady dame Myſericord/ Whiche
hath brought a letter fro oure ſouerayne lord to me/and to yow
alſo for this preſent pylgrym/Whiche letter by cauſe it is to yow
vnknowe, Now herith it rede byfore yow. Thenne held they
a counceyl ſo ſofte/and ſo ſtylle/that I nomore herd for a good
ſpace/ And thenne I bethought me vpon that ſylence that ſey
nt Johñ ſpeketh of in his apocalips/ Whiche ſylence was made
in heuen What tyme that Sathanas was chacyd fro thennes in
to the pytte of helle/Soo hoped I thenne ſomme tydynges for to
here ageyne the malyce of my perylous accuſour/ Whiche that a
bode my Jugement, So whan that this counceyl had dured a long
ſpace/At the laſt I herde eryed With a lowde voys/that anon the
balaunce ſhold be take, and the Juge ſhold yeue Jugement/
Anone this lady Juſtyce wolde this balaunce by the ryngе/and
bygan to veyſe hit vp that one bacyn henge al doune to ground
And that other was veyſed aldſte, wherin ſemyd ful lytel/ And
that other that was alowe ſemyd ſo ful/ther myght nomore be in
Thenne ſayd this balaũcer/Whiche I ſond euermore fyers ayenſt
me/Syre prouoſt quod ſhe. byholde/how it ſtandeth/and of all
the remenaunt doo as lyketh yow/ For I haue done my deuoyre
tyme is it/that ye doo youres/I haue nomore to ſeye/
Thenne ſaid Miſericord / ſyre prouoſt quod ſhe/ ye haue wel ſene
and vnderſtande what grace oure lord Jheſu Cryſt hath grauntid
this pilgrym by this preſent chartre, Whiche ye haue rede and
ſene With your counceyl/And as it ſemyth me al your counceyl
is wel conſentynge to/And loo here the forſet/Whiche by your ly
cence I haue fette in bruene/lete put it in the balaunce. and thẽ
ne ſhal we ſee how it wyl goo/ and how this balaunce ſtyll bere
it ſelue. Vpon bothe partyes, Thenne was this forſet put in the
bacyn on the ryght ſyde/ Whiche peyſed anone ſo myghtyly/ that
notwithſtandyng al that was in that other yet was it veyſed vp
ſodenly, as nouȝt had be therynne/ And thenne ſayd Mercy thus
Syre prouoſt / ye ſee by the grace/that I haue brought/how
oure parte peyſeth. bothe now youre deuoyre, as the grace aſketh /

Here is yeuen the Jugement of ſaluacyon of the ſowle/ſens
dynge hym to purgatory/ Capitulo, xxxviij



THenne beganne the Prouost speke to me/& sayd in this maner. Pylgrym qd he take hede What I shal sey to the Thou hast here in this Courte many grete frendys/Whos names I telle the nought at this tyme, thou shalt wel knowen Whiche they ben here after. But how moche this Worthy lady Mysericord hath laboured for thy saluacion in parte thou knowest/ And sothely had nought ben that grace, Whiche that she purchacyd for the and for other of oure lorde Jhesu / Whiche she Wanne and gat with ful grete labour/that now she hath leyd in the balance / thou haddest be dampned to endeles deth euer Without ende/ Soo now shal I telle the/ What thou mote nedes do / thou shalt take ageyne thy scrippe and thy burdon / Whiche thou haddest byfore/ And here to dame Justyce I yeue in ful charge/ that she trusse thy fardel of al thy Wretchyd synnes/ Whiche sathanas hath putt in the balaunce/ This fardel shalt thou bere in to purgatorye/ And there shalt thou brenne it/ and soo longe must thou there abyde . tyl it be al Wasted/ and thou clene purged of al thy foWle synnes/ Thus shalt thou make thy gre With Justyce/ that Mercy & she be fynally acorded/ Whiche acord may neuer be brozt to ayn ende/ but yf thy mysdedes be punysshed at the lest for a certeyne tyme/ And to this she hath goodly agreed hyr selue / slakyng hyr right Wys rygour at the Instaunce of Mysericord, And elles she Was auysed· that thou sholdest haue had eternal punyssshement/ of Whiche thou arte relecyd specyally by Vertue of thy charte of pardon/ and the lytel forset of Tresour/ Whiche mercy brought fro heuene/ And thynke not thy selue lytel holden to Justyce/ by cause she hath so besyly purseWed ageyne the/ For sothly the good lord graunted neuer grace in preindyce of hir balaūce/ ne none may be saued Without hyr assent/ So is she at this tyme assentyd to thy saluacion in this maner Wyse / as I haue told the here/ This is thy sentence and thy Jugement / spede the fast hennes/ that this Were perfourmed ryght as I haue the seyde/

How Sathanas maketh protestacion of apele fro this Jugement/ Capitulo xxxix

BOot this ne suffryd nought easyly this cursyd Sathanas/ but hydously began to crye / and sayd, Mychael qd he/ thou dost here no ryght/ but grete Wrongy/ and Veray

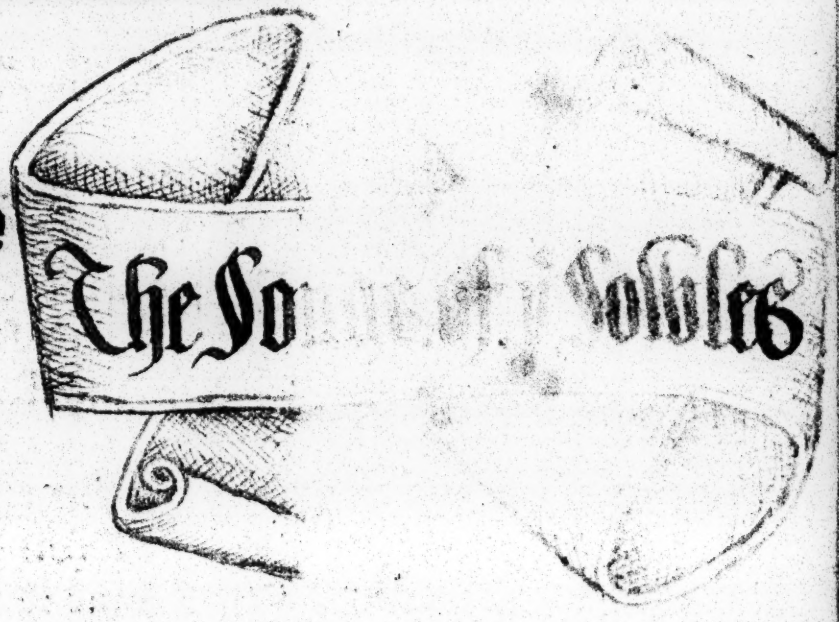
Sathanas

fals treson that thou sendist here this Wretchyd pylgrym in to pey ne temporel / that durth ont a space onky for the prayer of this vnthryfty fals conspyratryce Myserecord / myschaunce mote she haue for this fals bulle Whiche she hath traytourly hyr selues cõ terfeted outher elles by fals suggestion subtylly purchacyd / shol de lyghtly haue be withseyd, yf I must haue hadde tyme & place of audyence, And no doute, yf Justyce must haue trauayled ther fore / she wold ful soone haue purchacyd a bulle in contrary / ou= ther yf I myght haue gone / I wold my self haue done it / and wyte it wel / yf my counseyl wyll it / I shal appele fro thy senten= ce / as for veray fals and very open wrongy. though I the dys= plese / yet spare ne wyl I nought / and to the souerayne juge wyl I bryng this cause / at the last day of general assyse / And yf ther may be founden in thy Jugement ony poynt of errour / he shalle spoylen the thy worshyp, and of thy prouostry with grete shame & shendshyp / And certaynly / yf I wyst, that it shold be plesaunt to Lucifer my lord / & al the grete cõceyl of hell / anon without tarying I wold openly appelle / Wherfore I make protestacyon in presence of this court / that within ten dayes I shal make myn appelle / yf soo is / that my counceyl assente therto / And wyte it wel forsothe. that this pylgrym shal no weye passen / that I nyl doo my besynesse to gruen hym, yf I may / And euer wylle I ben his enemy euen forth my power, Ful sorowful was this Sathanas, when he sawe that he ne myght nought achieue his desyre / And grete anguysshe he hath / when ony pylgrym escapeth hym so by Jugement /

Here endeth the fyrst booke of the pylgremage of the soule /

Here begynneth the ſecond book/How the ſoule was brought to purgatory/ rychly/

WHan I hadde herd the ſentence of my Jugement I was wonder glad/ by cauſe of my ſekyrneſſe that I ſhold be ſaued/ So thenne without more taryeng/ Ful ſmartely had Juſtyce arrayed my fardel by commandement of the prouoſt/ and in this mene tyme ful merueylous thynges I ſolde ſawe and herd, There come an huge company of pylgryms ſyngynge with a ioyeful tone/ euerych of them more brygh̄t ſhynyng than the ſonne at myddaye / hauynge with them euerych his owne Angel/ that led them by theyr handes/ And this was the noble ſonge/ that I herd them ſynge



HOnoured be thou blyſſful lord on hye
That of the bleſſyd mayden was y bore
And with thy deth vs bought̄eſt myghtely
Thyne owne fleſſhe and blood thou yaſe vs for
And for vs ſuffred peynes wondre ſore
Bothe feete and hand nayled to the wode
And bledeſt al thy veray hertes blood

Honoured thou be fader ſouerayne
That voucheſauf ſuche raunſon for to ſende
Thyne owne loued ſone to ſuffre payne
Our myſeſe and oure meſchyef to amende
Thou holy ghooſt that art without̄en ende
With fader and ſonne one god in Trynyte
For euer honoured be thy mageſte

Alſo thou blyſſful mayd̄ and moder myld̄e
Thou lady quene and̄ heuenly Emperyce
Whome Jheſu cheſe to be thyn owne chyld̄e
Thou were his very moder and nayce
Thou floure of vertue moder of delyce
Thou turtle of triſt/ thou treſorer of grace
Honoured mote thou ben̄ in euery place

Honourd be thou blyssful lord Jhesu
Suche grace and mercy haue We founde in the
Suche goodlyhede·suche myght & suche vertu
Whyle that We haue in purgatory be
Of al our peyne vnlecyd now be We
Whiche long tyme We haue abydeyn ynne
But wonder short in regard of oure synne

With whiche We hane thy souerayn blyssfulhede
Ful greuously dyspleasyd and offendyd
In word and werk/& with vnthryfty dede
But thankedy be thou lord it is amendyd
And now is al oure noious labour endedy
To the We come as thende of our labour
Whiche wylneth euery true trauaylour

How the Angels answerd

WHat tyme that these pylgryms hady longeyn in this wyse / theyr Aungels that ledden them answerd another song ful sweet/& ful delycious/and seyden as it foloweth

The angels song

Emyghty lord our blyssful kyng Jhesu
a Thou Myrour of the faders mageste
In whome is sene his myghte & vertu
The welle of wytte & wisedom is in the
To whoos presence now We retourned be
With the pylgryms whiche we to the bryngeth
To thyn honoure ful ioyeful syngeth

Towardes the ful long they haue trauäyled
Thou wotest thy self how they hane be distressid
The fals fende ful sore hath them assailed
And greuously dyseasyd & oppressyd
But of thy grace his malyce was repressyd
And of thy mercy wel they ben releuyd
And theyr entent fully they hane achieuyd

What labour and anguyſſhe hane we had
Syth that we wok them in oure gouernaunce
Jheſu thou woſt/and now we ben ful glad
Of al that we haue done to thy pleſaunce
Wherfor thou wylt with reward vs auaunce
Suche as the lyſt aboue inthy bleſſe
There abyde in ioye euer withouten myſſe

Lo we preſentyn to thy hand ageyne
Almyghty lord/that thou to vs bytake
Honoured be thou Jheſu ſouerayne
Of al that we hane laboured for thy ſake
Of this labour amende now thou make
Thy creatures vnto thy preſence
Receyue them of thyn hye benyuolence

For though they hane ought erryd or myſwent
They haue abought it wonder hard & ſore
Y purged with grete peynes & torment
As duely was auuged them therfore
Al though they had deſeruyd moche more
The remenaunt is relecyd of thy grace
In heuen on hye aſſigned is theyr place

How theſe ſowles left ſcrip and burdon entrynge in to heuene
Capitulo/xlij

And thus rehercyng this delectable ſong
a Jſawe theſe pylgrymes paſſe with in the corteyn/theyr Aungels goyng byfore/ And of one thynge woke J good reward that al theſe forſayd pylgrymes leften without the cortayn bothe ſcrippe and burdon/ For goodly ſtyle it is as it ſemyd me/When that J hadde

aperceyued it that syth theyr labour and theyr iourney was ful
ly adetermyned/and their vyage endyd/that they shold leue the
habyte & sygne of trauayllers/And soo also soone as they were
entrd within/I herd another company within forth/that songen
a song without ony comparyson more lusty than I had herd bifore
And though it passe my wyte & myn abylyte for to counterfe
ty it in veray trouthe of lykelyhede/yet somwhat as I can sym
pelly reporten/I shal it now rehersen/

The Angels songe within heuen/

Ll Worshyp wysedom welthe and worthynesse
a Al bounte/beaute/ioye.& blyssfnlhede
Al honoure vertu and almyghtynesse
Al grace and thankyng vnto thy godhede
Fro whome al grace and mercy doth proce-
Ay preysed be thou lord in Trynyte
And euer honoured be thy magestie

That by mankynde our nombre is encrecyd
Of these that long haue ben in pylgremage
And now is al theyr noious labour secyd
That was bygonne theyr fyrst dayes a-
Here is the porte of syker arryuage
Honoured be thou Worthy lord on hye
And welcome be ye to oure companye

Now passyd ben youre perylous auenture
And al youre trauayl hath an ende y take
Right welcome be ye blessyd creatures
Tyme is that scrip & burdon ye forsake
For now ye shal no lenger iourney make
And after labour tyme is of quyete
Al heuynesse and anguyssh is forpe-

For ye haue done a noble victory
And al your labour nobelly diſpendyd
That ſo ageyne youre treuble enemy
Yow ſelues haue myghtely defendyd
And that ye haue myſdone/it is amendyd
By ſufferaunce of purgatory peyne
Y thanked be thou Jheſu ſouereyne

In heuen blyſſe here ſhal ye ben With vs
Unto the day of fynal Jugement
To Whiche day ye ſhal abyden thus
And preyſen god With youre hole entent
Whyle that youre bodyes by aſſignement
Of god is torned to corrupcion
And fully ſhal haue his purgacion

For reſon Wylle and alſo godes lawe
That he Whiche hath done al his beſyneſſe
For godes loue youre luſtes to Withdrawe
Encombrynge yow With moche vnthryftyneſſe
That fro that foule and Woful Wretchydneſſe
Hit purged be and al renewed clene
That maner Wey/youre fleſſhe is thât We mene

Soo at the laſt day they ſhal aryſe
And come byfore the Juge ſouerayne
To yow conioyned in a Wonder wyſe
In good acord Withouten ony payne
And in this ioye eternally remayne
What ioye is here·ye ſhalle aſſay and ſee
Honoured be thou lord in thy mageſte

How an holy ſowle Was brought to blyſſe,
With moche melodye of Angels
Capitulo/xlij

N this poynt I herde in that other syde comynge a lusty
melodye of wonder swete songe and instrumentes so wo-
nyng/ And I beheld & sawe where come with grete so-
lempnyte a pylgrym al vnlyke more clere and bryght shynynge
than these other were. And was brought forth with an huge mul
titude of Angels euerych hauyng on hand somme lusty instru-
ment/ as Harp Organs/ Sawtry/ and many moo of other/ whi-
che I knewe nought/ ne couthe nought them descryuen/ And so
was he ledde among that companye. his owne Aungel hauynge
hym by the honde/ that songe wonder lyke to this. that I walke
now wherein

The Angels songe

Onoured be thou blyssful lord Jhesu
And preysed must thou ben in euery place
So ful of myght of mercy and vertu
Of blysse/ of bounte. pyte/ and of grace
Whoos honoure may no maner thyng deface
Who is it that withstanden may thy myght
But seruen the of fors mote euery wyght

Honoured be thou Jhesu heuen kyng
Thou hast bytake vnto my gouernaunce
Suche one/ that hast aboue al other thyng
Abowed the with lowely obeysaunce
And loued the with sad perseuerance
Thy counceyl and thyn hye commaundement
Obseruynge with his herely hole entent

He hath nought walked in the weyes large
That to the flesshe soo lusty ben and grene
But he hath ben ententyf to thy charge
Fro dedely synne to kepe hym seluen clene
And gone the wey of trauayle and of tene
Of penaunce and of tribulacion
In grenous stormes of temptacion

So hath he hadde in erthe his purgatorye
Whiche that he hath susteyned ryghtfully
Wherfor now wurshyppe hym to thy glorye
And take hym vp in to thy blysse on hye
With the to ben in ioye eternally
In what degre that to hym is condygne
Ryght as thy seluen lyketh to assigne

Honoured be thou Jhesu gracious
Thou man bycome thy self for mannes nede
And man thou taughtest to be vertuous
To seruen the by verry loue and drede
Rewardyng them with blysse for theyr mede
That done theyr deuoyre/as they may or can
Now thanked be thou Jhesu god and man

Here ben rehercyd the exercyses of Mercy, and the Jugement yeuen vpon synful sowles./

Capitulo xliij

So thenne was this Pylgryme with grete solempnyte ledde/ sawe I nought where/But of al this ioye this cursyd Sathanas ne sawe no thyng at al/ For he was fallen grouelynge/gredyuge/and arenge with a lothely voys byholdyng doune in to erthe/ful oftymes wysshed I / that he neuer must arise/ ne shewe his foule face, but soone after this al other wise it befelle, For Justyce/that hadde me bitake my sory fardelet, as I haue seyd she steyh vpon the scaffold/and sayd in this wise Cometh forth ye creatures/that hauen long abyden your Jugemētes/& hereth your sentence/ for many ther be of you for which Myserecord hath

nought at al purchacyd/though ſoo/that ſhe hath here a chartre of pardonne generall grauntedy here of the Soueraygne lordy/ In whiche Chartre is conteynedy ay exepcion / as touchynge dyuerſe poyntes/whiche ben theſe in ſpecialle

Al they that wylfully/andy wyttyngly hauen contynuedy in ſynne to theyr lyues ende pauſen without hertely repentaunce/

Andy al tho , that hauen been obſtynate to the lawes of oure lord Gody / ſcornynge / blaſſemynge/andy deſpyſynge tho/that lowely/ andy ſympelly obeyſaunt ben therto/ Andy hauen nought amendedy theym with wylful repentaunce/

Alle tho that wylfully/andy wyttyngly,breken Goddes he; ſtes/dyſclaundrynge tho/that repentyn them therof/

Alle fals pilgrymes/that hauen left the ſharp weye of penaun; ce/andy vertue / Andy hauen gone by pathes of luſtes/ andy of alle vnthryfty wyes / As been forſworen wretchys / Falſe Renegates/Traytours/Manſleers,Morderers/Theues / Lechy; wours.Glotons/Conſpyratwures / Andy alle other,that wylful; ly haue applyedy theym ſeluen to wyckedy ſynnes / that ſhalle nought been rehercydy / Andy al tho / that haue ſelwydy theyr owne wycyous wylle / withdrawynge theyr hertes froo the wylle of oure lord Gody / Alſo alle Hewtykes/andy Scyſmatikes / that preſumptuouſly peruertyn hooly ſcryp; ture/by fals vnderſtandynge/gloſynge / auttynge/ kouerynge/ andy chutynge with wycyous adinuencyons the lawe of Cry; tes Goſpel. Andy alle tho/that hauen receyuedy ordre,Offy; ce / or eſtate to mayntene Crystes lawes/Andy they wretchyd; ly andy cowardely withdrewen theym to wordly luſtes / Nought doynge theyr deuoyre, in ſhewynge"! andy techynge the lawe of oure lordy·ne in chaſtyſynge of myſdoers. But only for couetyſe of wordly goodes , Andy alle tho.that ſuche eſ; tates/ordres/or offyce yeuen or receyuen by Symony or ſuche vn; leful mens,andy nonght to the entent to proufyte of theyr offy; ce,but only to be magnyfyedy audy maady ryche / andy for to lede theyr lyues in luſtees/andy delyes / Alle thylke alſo·that vppon the tryſte of mercy haue leyn in theyr luſtes to theyr lyues ende/andy hauen nought hadde herap repentaunce of theyr fowle errour / Andy theſe/andy many other Whiche that hauen theyr accuſoures here redy beſydes theym / Whiche ſhalle haue place andy audyence to appelen them of ma; ny other poyntes in ſpecialle . Whiche that ben exceptyedy froo the

pardon conteyned in this forsaid Chartre/ for mercy hath for none suche purchacyd no pardon at al/ the balaunce she weth the soothe Soo thenne by ordre they wente to the balaunce these accusoures with theyr empechementes/ but theyr prysonuers hadden nought for to leyen in that other parte, And though they ought hadde it was of no weyght. Somme other also there were. for whoos parte was leyde the forset with the tresoure.
And they anon were assigned with their fardels to gone to purgatorye. ryght as I was/ To alle the remenaunt after Justyce sentencyally seyd in this wyse /
In the name of oure soueraygne lorde and Juge Jhesu cryste, goddes sone omnypotent by sentence of Mychael the prouoste /of Paradys, and lyeutenaunt of oure blyssful lord/ goo al ye condempnyd and foriugedy to brenne withynne the fyre of Helle / Withouten hope or truste euer to be releuyd /,
And ferthermore/ I assigne yow to comen byfore the souerayne Juge eft ageyne clothid in youre cursyd bodyes / receyuynge youre fynal Jugement/ body and soule at ones of endeles dampnacion/ this daye loke/ that ye kepe, whanne Gabryell shalle blowen with his dredeful trompe / Hyeth yow faste hennes as the Prouost yow hoteth/ and commaundeth without ony taryenge/

Here Sathanas seasedy his prysonners/ and byraste theym scrippe and burdon.
Capitulo xliij

Thenne lyfte hym vp this cursyd Sathanas / And bygan to crye/ Hyder. hyder faste/ cometh on with me/ For alle to longe hane we taryed here/ abydynge this Jugement, And that me sore annoyeth / Thenne come there dauncynge forthe a lothely companye with fowle defourmedy bysages/ and grisely of theyr persones/ they floyted/ and they tatered/ they yelled and they cryed/ ioyinge in theyr maner / as semyd by theyr semblaunt/ but soothly vnto me, and other of my companye/ hit was the moost peyneful ioye/ and the moost encombrous melodye/ that euer I herde byfore /
Soo come they to theyr Pilgrymes/ and sayden to theym thus/

eastetth alwaye fro yow these scrippes/and these burdons / for of youre pylgrymage ye haue made an ende / youre wardaynes ken flowen theyr weyes of them geete ye no more comforte / but we wyl done with you ryght as lyketh vs / Goo we fast in to helle/there shal we fynde a warm dwellynge place /
Now wepeth/yellyth/cryeth/brayeth/as besyly as ye can· there is none other bote·and lete this be youre dyte/and youre songe /
Alas the careful tyme/that euer we were conceyued/ or in this world y bore / for to come to so mocke sorowe/as we ken now vs war. /Now auayleth nought vs oure tarye/ne our weppyng·
For oute of this peynful meschyef maye neuer be redempcion/ ne no maneve of comforte

Here how wretchyd soules ken defourmyd thorugh dedly synne/
Capitulo xlvi

Owe shalle I saye yowe/how this sarful companye so sodeynly was defourmed / that it was a gryselv syghte to beholde vpon theym / Somme of them were horned/as bookys, Somme of them tothyd as boores / Somme theyr eyen semyd hangynge vpon theyr chekes/Somme hadden longe hoked clawes lyke as they hadde ben lyons, Somme hadde grete bolned bekes / And somme theyr ryggys euery dele forrotyd soo that theyr bowels hengyn oute drawynge after them vpon the bare erthe . Somme had feete al forgnawen/ and bounden as they were al forbroken/ A wonder hydous sight it was to beholde/ Ful fewe there were or none / that his wes or the more parte were maymed/or totyd of/
And whanne I sawe this horryble syghte/my herte tremblyd for drede, And I beganne ful pytously to beholde myn Aungel to aske hym of this thynge / Thenne sayd he to me in this maneve wyse / A wondre huge grace haste thou founden in oure lord Ihesu Cryste/ whanne he delyuerd the froo this vnthryfty comvanye / that dampned is/ and soo hydously defourmed/by cause of theyr synnes/ These that ben horned/ben prowd men and desdeynous/that settyn att nought al other men /

and holdyth al other vnwyse/ but only them selues/and now for theyr fyers condycions of prowde auaunceynge . they ben caste a bak in to endeles dampnacion/ These other whoos eyen hangen doune vpon their chekes.that ben suche caytyfs/that by enuyous lokyng & byholdyngr on other mennes prosperite euer had theyr ioye of other mennes meschyef/and peyne of theyr welthes /
Wherfore theyr eyen be fallen oute of theyr hedes,what tyme that thou somtyme or this mettist with enuye/that loked asquynt/she enfourmed the plenerly of al her folwle condicion / thou haste not yet forzeten/ These other that ben wythyd lyke to hydous bores /they hane be mansleers and mordrers in wylle or in dede/ Wretchid folke and ieous ful of venym of rancour and of hate/neyke to whoos company no man may endure by cause of their treth/soo bytterly they byten These that hauen their naylees hoked and catchyng they be couetyous men/that euer ben besy by many dynerse wyse by falshede sleyth & by extorcion to gadren to them selues other mennes goodes/ wherof enfourmedy the couetyse when that thou mettist with her /
These with the grete bolned bekes ben tho that of nought elles take ken hede. but only that theyr wombes were farsed ful of dyuerse delycacyes tyl that they myght noo more
These that haue theyr backes forrotyd/ they ben lecherous folys that hady al delite in theyr flesshly lykynge/
These other with the broken fete and legges/ they ben slouthful men and neclygent aboute theyr owne gouernaunce /
Now byholde and see with goode auysement vpon these folkes that thus ben defourmedy/ And loke where thou were fayre/ and semely what tyme that thou were in suche array/ what tyme that thou passydest in thy pilgremage / What seye ye quody I thenne/ I was neuer as I trowe of suche facyon dyf fygured in this wyse, Soo foule quody myn Aungel What is hit/that thou seyst / What is hit thenne,that thou beryst soo trussedy in thy fardel,Caste a doune faste/for hit shal be vnbounden / And thou shalt wel wyte/that I haue nought lyed of nought/that I haue sayd / Anone he vntrussedy my fardel And soone was I taught that sooth was/that he seyde.
For therynne salde I grete hornes longe hoked naylees / and despytous / sharpe trethe / and ynoughe of suche other fylthe /

the that shame is to rehercen/With Whiche harnoys had I ben arrayed as these other Were I hade ben as foWle/and parauenture fouler than ony of them alle/that I had sene byfore/
A quod I to myn oWne dere aungel/mercy/lete me hynde ayene this Unthryfty fardel/for I haue spoken folyly/by cause.that I knoWe nought my self/ Grete foly it is/and huge disauauntage that al these pilgrams that passen by the World in thylk dedely life Wylle not byholde/ And euery daye besene their oWne self in a good myrrour/soo that he myght Woyden the foWle spottys and Wonderful deformytees/Whiche he sholde apperceyuen in his oWne persone/ Ful sothe it is quod he/that thou hast seyd me noW/ and Wel I am remembryd When ther come some tyme to the a marchaunt With a myrrour/ Whiche When thou haddest beholden/and saWest thyne oWne fylthe/anone Withouten more thou caste it ageyn in the panere I haue it Wel in mynd quod I/And noW hold I my self a Wrecche and a caytyf/that I so soone forsoke it NoW here after quod he.forgete it nomore/but thynke hoW moche thou art holden to thy lord god/that of his grete grace hath thus lete bynde thy fylthe/ and hyd it in thy fardel/that they maye be brente nought Upon thy persone / as these other Wrtches Whiche thou hast sene before the dampned in to helle

Here dampned soWles ben led in to helle
Capitulo xlvj

Not noW to my purpoos these foule fendes leddyn these forsayd soWles With suche solempnyte/as they ben Wonedyn to Usen toWard the fyre of helle/the sely soWles Wepynge and them selues yelpyng With a carful melodye/grete horrour and hydyneſſe Was it for to here/ And so they departyd fro my syght I saWe nomore of them/saue only my Sathanas Was euer abydynge me byholdyng al Weye What Wey that I Wold take/ For Wel had he herd my Jugement/Wherof hym ne lyked neuer a dele at al/Soo at the last this fardel Was trussed on my necke my scrap and my burdon Was me bytake ageyne/And thenne myn Angel sayd to me thus/come on quod he thou must to purgatory I haue hadde for the in to this tyme grete heuyneſſe and labour for thou Woldest not be reWlyd after me/ Whyle thou myghtest chese / But noWe myghte thou none other chese/but go there as

thou art assigned in to the tyme of thy ful purgacion/longe tyme haue I be taryed fro the soueraine blysse/by cause of thy mysgouernaunce/ For al though I haue presently byfore me the sight of the soueraine fader/yet is my ioye in so moche dystractedy/ that thou art not ther thou sholdest be ony hye in ful felycyte/
Thenne Sathanas auauncyd hym self byfore thretyng me and seyd Withouten me·thou ne shalt passen/And so al wey he went kepyng and costeying afer/as he durst for drede of myn Angel to Whome he wold not neyghen/But With ful heuy chere I neyghed to the fyre/Whiche I sawe byfore me al black/ and hydous enflammed al aboute/But al weyes it semyd transparaunt/that I myght see thorugh as it had ben a glas/ there sawe I also meny other pylgryms that suffred greuous tormentes of this brennyng fyre/that was wōder sharp as semyd me/ For therin was I cast With my Wretchid fardel/Wherof me lyked but lytel/
O swete crist Who is it,that may bethynke or seye the tormentes & the peynes that I there suffred/ and that I sawe other also suffren in that fyre/ther is no tonge may tellen/ne Wryter descryue/ ne none ere of man suffyseth for to here/ne herte to conceyue/ne vtterly to byleue/It may no creature/but yf he hady assayed.as I and other dyde/In euery parte and in euery side the fire was hote brennynge Within and Without/ ne ther is no mortal creature that wolde suppose or trowen/that ony fyre myght be half so hote For sykerly al this erdely fyre is / but thyng depeynted / in regard of that other,and that shal be conceyuen/that hath bothe assayed.In this fyre I was abydynge ful longe/as me thoughte aboute for to brenne this vnthryfty fardel· Wher With I my self also brente contynuelly/ Hit semyd me sothely/that I was in that peyne passynge a thousand yere/And ouer al my grete and greuous peyne,it displesyd me most in parte the presence of this Sathanas/that al wey continuelly shewid me so vnthrifty semblaūt/that dyde me grete discomfort/ for fayne he wold haue neyed me yf he myght/yet it nedith noo thynge/ for I felte ynowe of that that I suffred/ Vpon myn owne persone al Without hym And sothely to me ne myght he not neyhen,ne done none disese as to my owne propre persone myn Angel alwey soo besily defended me fro his malice.and often time comforted me/ abiding euer before me ful nere to my persone/ And elles shold I nought as me semed neuer haue endured the tenthe parte of the peyne.
And oftyme thus said he to me,loo now myght thou by this wel

Vnderstände and see how mocke hit harmeth and annoyeth a pylgrym for to leue the ryzt wey & the trew path that oure lord god hath shewed to pylgrymes bothe in the olde lawe/and also newe late establysshed in the newe/so that for as mocke as thou haste erryd and myswent, now arte thou thus in peynes that greuen the I wote wel wonderly sore/and soo thou hast ful ryghtwisly deserued/And noo doute/had not the hye mercy of oure lord god spared the and forborne/thou haddest yet deserued mocke more/ Wherfore ne be thou nought desmayed/ For when thou art fully purged of thy fylthe/and dyscharged of thy fardel,soo that hit be wasted vtterly/and euery dele forbrent/thenne shalt thou be fynally deliuerd oute of these peynes after thy desire, For wyte it wel·ful heuy is to me so long iourneyng out of my ioyeful felawshyp/And wonder fayne wold I be fro hennes/ But soothly sith I haue thus fer brought the on thy wey/I wyl not departe fro the tyl that thy selfe be purged.and thou go euen strayght with me in to the hye blysse,for I abyde nought elles/but only thy persone

How a clene spyryte is nought peyned/though he be amonges peynes
Capitulo xlij

Thenne asked I hym this demaundy/how is it quod I that so enduse in brennyng and waste nought of my persone/and how doo ye in this fyre/suffre ye no peyne,sithe that ye ben contynuelly so nyghe me euen among these peynes. He answerd thenne and said the maister that made fyrst this fire.he made hit only actif and worchyng in a subiect disposid to suffre/that ben suche as thou that ben corrupt with synne, but in me is no poynt of passibilite/Wherfore it doth me no disease at alle And soothe hit is·yf ther neuer had be done no synne/this peyne, ne none other had neuer be formed· For why an Innocent maye passe thorugh this fyre/and fele no maner peyne/And though it so were that I or an Innocent were in deppest place of helle neuer so long tyme yet shold the peynes doo vs no dysese/ For he that hath nought synned.ne may not be peyned in that perillous fire And soothly I fele nomore of peyne/but only that I haue compassion vppon thy greuous torment, that arte committed to my

gouernaunce/ But I am contynuelly in ioye. Wel more than I maye telle the, For I byholde the blyſful viſage of the ſouerayne kyng. And ſothe it is/ that this ioye ſhal gretely encrece What tyme that I haue brought the to his blyſful preſence/ O good god quod I Whether ſhal I euer ſee that day or that houre/ that this ſhal be ryde/ Ye ſoothly quod myn Angel/ but firſt ſhalt thou ſee many thynges/ Whiche thou kneWe neuer byfore, ne neuer haſte lerned in al thy lyf tyme/ For fyrſt it byhoueth/ that holy chirche ſend thylke auterer/ Whiche thou haſt ſene byfore/ that is cleped prayer/ that ſhe for thy nede pere hye heuene/ and ſpeke for the to oure glorious kynge/ and brynge the ſomWhat thennes of thy lordes grace, To Whome thy frendys alſo Wylle maken inſtaunce by maſſys and by almeſſe dedes/ and other good Werkes/ ſoo that by theyr beſy laboure/ the ſoner myght thou haue of theſe peynes ſocour and comfort/ For ſoothly ſuche thynges ſhal mocke abredge thy peyne/ bothe in felynge alſo ſhortynge the tyme of enduryng/ Alſo the charitable dedes and deuocions duely done by mynyſtres of holy chirche/ and other goody lyuers ſhal ſtande the in grete ſtede in ſlakynge of thy peyne, O dere Aungel qd I/ as I haue herd byfore this tyme/ ſomme dyuerſe folkes telle the Werkes that I neuer dyd in myn owne perſone. moWe ſtande me in no ſtede. What maye than the beſyneſſe of my frendes auayle in this cas, That maner of beſines qd myn angel muſt ben clerely Underſtande/ or elles it ſoWneth errour/ Thou kneWeſt Wel thy ſelf/ by that thou haſt lerned/ that though the holy ſacrament be partyd on thre/ yet is it but one ne thylke ſenſible diuyſion is none tral ſeparacion/ Ryght ſo though that cryſtes myſtik body/ Whiche ben al his choſen predeſtynate to ſaluacion be partid on thre/ ſoo that one part is in heuen glorious/ Another in erthe lyuynge trauayloure/ The thirde is here in purgatory peynful & anguyſhous/ yet al theſe thre partes ben Verryly one body. knette to geders by treble bond/ Feyth/ hope. and charite. Theſe that ben in erthe feythe bynde th them pryncipally. and that is theyr lyf, as holy Writte ſeyth/ Juſtus ex fide Viuit/ Tho that ben in purgatorye lyuen al in hope. But tho that ben in heuen glorious loue and charyte is holy their lif/ for there nedith neither feithe/ ne hope/ thenne is this bound of charite that chaungeth neuer but bothe feithe and hope ben chaungedy in to it, Thus meneth ſeynt Poule. Where he ſeith/ Caritas numquam occidit/ Charite ne may

neuer fayle,/ Thenne is it this bonde of charyte / that knetteth to geders bothe heuen and erthe Thenne sith that euery thynge of nature desireth vnyte/and that naturel desire may not ben in yvel,/hit must nedes be / that the partes or membres of this body desyren to be conioyned in to one hede With the souerayne lord / that hede is of the body/And syth that of nature/they shal desyren it/hit mote nedes be done/ For though it soo be/that thou, and suche other/ that here ben in purgatory/be in grete peyne & heuynes, yet be ye lymmes perteynyng to the perfection of the forsaid body/Soo thenne it standeth/that ye ben for the tyme onky passyf and not actyf/for ye mowe nought doo but suffre, The blysful spirites / that ben abouen in heuene/they ben actif/and no thynge passyf/for they no thynge suffren/ For why·ther may no contrariosyte neyhen them/by Whiche they shold suffre/but doo they may What that them lyketh/The thyrde part/that is lafte in erthe/ that is the lest parte of the other partes/they ben bothe actyf and passif/soo that they maye bothe doo and suffren in helpe of themseluen and of yow also/ Ful many there ben.that ful besyly trauayleh With theyr hole entent for to comforte yow,and helpe fro this peyne/so that they sendyn vp in to heuen by this forsayd auter this treble bond or corde,that I spak of byfore / that is ful fast Wrythen and Wounden With almysdede and other good Werkes preyeng al this blysful heuenly spirites for to helpe hale that it were borne aboue in the faders Throne / And they casten it ouer the poly of his grace/ and senden that other ende in to purgatory/ and fastneth to yow that lyen there in peynes,soo that they bynethe in erthe drawen that one parte/And they aboue in heuen halen on that other/that yf ye weren actif . and myght yow selfuen hale·it must nedes be·that this body sholde soone be brought to geders/ but thylke that ben discharged and Woxen lyght/ascendyth ful smartely by this forseyd corde/but thou art yet so heny charged With thy vnthrifty fardel of thy synnes/that though thou somWhat ther by fro day to day ascende fro depthe of thy peyne yett arte thou not fully to be wised in to the time that thou be fully purged of thy sinne

What is the vertu of pardon yeuen by holy chirch·
Capitulo/xlviij

Ndy Wherof quody I auayleth suche pardon grauntéd by
a prelates of holy Chirche of yeres andy of dayes lymytédy
With huge nombre/ Wherof as me semyth I haue hadde
so mocke/that yf it ony thynge anayled/I shold longe or this ty
me haue ben releesyd of my peynes/ Soothly quod myn Angel
al suche pardon Whiche thou receyued in good disposicion/that is
to seye Veryly, contrite and confessyd of thy synnes/fully repen-
taunt in Wille to forsake them for euermore thereafter/they shalle
stande the mocke in stede in abredgynge of thy dayes andy yeres/
as they ben limytéd/andy also in alledgynge of thy greuous pey-
nes/ For this Wotest thou Wel/that in these olde bokes/that Were
made in assignement of certeyne penaunce for certeyne sinnes dy-
uerse it is Writen and foundeny that for eny dedely sinne thou shol
dest ben seuen yere in penaunce/for also oftymes, as thou hast fal-
len in that same synne/Whiche Were not possible for the that hast
ben so recheles to fulfillen in erthe) And sothe it is/that the cou-
rage of many is so mocke afebled/that they suffiseth nought to be-
re the peuannce in erthe soo mocke as is dewe to the synne. Not
Withstandynge that they fallen sower in synne/and mow ben acus-
tommed therto/than they Were somtyme/Therfore the Mynistres
of holy Chirche considerynge the febleneſſe of mänes nature/that
that they myght nought, or Wold nought perfonrme so greuous
penaunce/they assigneth them a parcel to fulfille in erthe)reser-
uyng the remenaunt in peyne of purgatorye. And thenne loke
What dayes that thou haddest of pardon while thou Were in erthe
clene shriuen andy contrite of thy sinnes for time of the receyuyng
and suche relece shalt thou findeny here / Neuertheles, We ben ouer
hastif for to holde now parlement of passing hennes, For yet hast
thou ben here/but onky a moment.that is a ful litel space of time
and nought to ben acountid/A moment quody I/allas now see
I Wel that it endeth neuer/ For suche many momentes shold ne-
uer be adetermined. I haue ben here me semeth more than a thou-
sand yere, I note how I haue endured/that I ne Was many ye
res gone torned to asshes, And also I merueile mocke of my bur
don that it is nought forbrent / O swete Body Jhesu Criste, how
shal I lenger liuen in this peine and torment/My fardel is but
litel yet y Wasted, and euer I loke therupon When it Wol be brent
and fully fordone.but it auaileth nought. Wherof me sore acre-
urth/but I maye noo more doo but suffre andy compleine. Andy
Wel I Wote that there is nouther Iron ne stele so stronge/ woch

ne flynt so hard/Carboncle/ne Dyamant of suche myght ne Ver tu·that myght endurey in this fire / that yf it Were but sodeynly cast in/and lepte oute ageyne/hit must be forbrent/ The kry ket that of nature lyueth in the fire / ne myght nought lyue therynne/And yf the grete see myght passe thorugh this place/ full soone it sholde be dryed,There is noo Welle so colde/ne Ryuer soo smart.that it ne shold be brent in to Bery asshes/yf that it neyhed to this fire/that I am peyned Inne

Here prayer comforteth the soWles/that lyey in the fyre of pur gatorye
Capitulo xlix

a I Weyes a ful longe tyme me thoughte that I hadde a bydey in this greuous peyne I apperceyued at the laste a glemmyng of lyght comynge fro heuen/Andy thenne I sawe come the autrer fro thennes in that lyght/And anone myn Angel Wente ageynst here,and brought hyr euen to me/She brought With her a paner ful of boystes/ I sawe also of other Angels a grete multitude,Whiche I had nought sene byfore handy / that Weren Wardeyns of other pilgryms / that With me Were in peynes abydyng godes grace/Thenne herd I bytWene hyr and these Aungels a long parlement/Whiche I wolde ful goody here to/ Thenne sayd this lady autrer, I Was send quody she by holy chirche in message to the souerayne kyng for to gete andy purchace What help that I myght in comfort of these pylgryms that here lyen in prysoy in grete peyne and torment/And wel I Wote that they Wold fayne knoWe and fele What I haue y brought Wherfore I seye yoW soothly/that grace dieu hath made here many dyuerse oynementes/that hauey general Vertue· that Who soo euer is enoyntedy therWith.hit shal alledgey his peynes, andy dereceyn theyr fardels/ I haue also other messages/Whiche that Were bitake me of dyuerse personcs frendys to the prysoners that praide me for to doo theyr message in to henene/Somme of them as I Wel byheld Withoutey ony affection only With a feWe Wordes haue sente theyr legacion/Somme also hauey With hoole affection bytakey me theyr message,but they Were lette by cause of custome of synne/Wherof they hadde not amended them by Very repentaunce / and alle their boystes haue I brought Voyde/ For

Why/ I fond the gates of huen spaꝛryd ayenst me/and there I
Was repreuyd and clepyd one of the foole maydens/that lacked
to the oyle and lyghte in theyr lampes at entrynge of the spouse
soo that thylke message auayleth nought at al / Somme other
ther were, that with hole herte and clere affection and clennesse
of conscyence after theyr estate and power bicoke me of their goo-
des for to done my deuoyr/soo that my weye ne shold nought be
in veyne/ne my labour spylt. & shortely for to seye/ som frendes &
parentes of these peyned pilgrymes preyede me for to purchacen
for somme more/for somme lesse grace after that them semyd ne-
cessary/and after the affection that they hadden to them/Soo ha-
ue I for tho that more hertely bysought/more frendely purueyd
And specially for them/ that haue had masses sayd for them/ &
ꝑ holy sacramẽt offred with special mynd vpon ꝑ same prisoners
So I shal vnclose my paner here ben the boystes euerichc of them
marked to whome they apperteynen/ And yf ye finde ony boystes
marked for them that ben dampned/or elles for tho that ben esca
ped theyr peynes of purgatory / soo that it may nought auayleu
for them to whome they ben assigned departeth therof to tho that
moost neden. For style it is that I here the boystes boyde ageyn-
ne with me / One boyst haue I brought generally for alle/ that
was bytaken me by the hand of holy chirche/Now maketh your
distribucion.as yow semyth best to euerychc that hym oweth.
And so thenne anone this messager retorned ayene/ and oftymes
she come and yede with hyr messages/that plesyd me ful morche/
For/Why/her comyng auayleth me gretely/ and so it dyde to alle
other/that were in my company/and gretely were they gladyd/
as often as they sawe her/ Soo thenne whan she was flowen
thus/in hyr weye/ euery Aungel took his boyst/whiche he sawe
marked to his owne pilgrym/But to thylke boyst/that was sent
in general to alle the company,alle these Angeles at ones putten
to theyr handes / and euerychc took his parte and wenten abouen
As ther we were syttynge in the hote fyre / Now hyder pilgrymes
quod they/and enclynynge yow self receyueth the grace and the
oynement that holy chirche hath sent yow in general / and after
that shal ye be serued of the specyal /whiche is sente yow by your
synguler frendes/ And wyte it wel/ther was neuer sene a gret-
ter assemble of fysshes in the see / ne in no lusty Ryuer of fresshe
rennynge water/that sheweth them self in euen tydes to take the
lusty dewe that fallyth vpon the water/that more lusty auaũced

them to gedere/than We sely prysoners preeyng forth at ones for to receyuen What that Wold hyfalle Vs of this forsaid grace/leftyng vp our eyen to god/& cryeng to oure soueravn kyng & seyng Wete god Jhesu mercy / Thenne these Angels casten these oynementes vpon vs, that Was to vs more Wete and lusty than ony lycour þ euer We felte before & hyely it refresshed vs in alledgyng of oure peynes/Oure syght Was ful gretely troubled of dysease Which Was therby amended/ In this Wyse this noble lady come to vs oftymes/vysytynge vs With these noble oynementes, soo that I felte and Wel apperceyued that my torment and my dysese Was gretly WithdraWen/and myn encombrous fardel Was also decreced/

How alle the Aungels Wardeynes comforted theyr soules in pnrgatory Capitulo .l.

Thenne after this/euerych Angel come to his owne pilgrym/With his boyst of grace/specialle ouer this general/that We hadde byfore/Thenne come to me myn Angel/and sayde/Now see and take hede/how trewe and tryste frendes hast thou had in erthe/Whiche haven ful Wel laboured for thy nede for to helpe and ese the in thy greuous peynes/they haue purueyed this boyst ful of grace/Wherby thou shalt be gretely releuyed/Thou owest for to conne them ryght good thank/me semeth and soo shal al other/that therof shal be partyners/With this he discouered the boyst/and yete out the oynement in the fyre abouen and al aboute me / Whiche as me semyd releuyd me so moche/I fond neuer yet thyng that plesyd me so Wel/And after this euerych of these other pylgrymse/that Were in my companye comen to me and seyden/Dere syre/We thanken yow With al oure hertes of the grete goodenesse/that thy frendes haven done to the and to Vs/For therby We felyn oure seluen hyely comfortid and amendyd of oure greuous peyne/thanked be god and ye/ What may this be tho seyd I to myn Angel/this is a Wondre thynge . this Was my parte in special / that ye haue now dispendyd on me , How is it that these other ben partyners therof / Thenne sayd myn Aungel/these maner of ghostely goodes ben nought of condicion lyke to the goodes of the World/that ben restreyned in to special possession,so that in as moche as one hath it/another must nedes lacken/ And one mannes Welthe maketh many Wrtches But Who that doth ony ghostely good to one creature/he doth in

comune to al, as thou ſhalt clerly knowen herafter/ For yt ſhalt thou ben partyner with them / of the benefyces that ben done to them of theyr frendes/ Wherfore thou ſhalt thanke them goodely as they hauen thanked the/ For it fareth by charyte as it fareth by lyght/ Soothe it is that yf a grete company be in a derk hous without comfort of lyght/ And ſome one hath a frend that brangeth lyght in to this hows/ ſpecial to hym that he loueth, no doute alſo good part of the lyght mowe haue al the remenaunt that ben in the hows yf the lyght be clere/ as he to whome it was brought in ſpecial/ In the ſame wyſe it ſtandeth by dedes of Charite whiche that ben ghoſtely/ For euerych that nedyth ſhal partyn therwith/ Dit pleſyd me wel that he ſeyd and wel I wyſt that it was very ſothe/ But alwey how that euer it ſtood/ euery daye ten tymes or more come Sathanas with his curſyd meyny /and wenten to a forneys/ and there they beſyed them faſt arrayeng the fire/ Grete murmur I herd amonges them/ Wherof I vnderſtood but litel ſauf that Sathanas thus ſeyd to his felaushyp / Alle that we done is dere ynowe a ryſſhe. For this fleynge meſſagyer quencheth oure fyre with her comynge , and theſe wardeynes ne ſuffren vs nought for to done our deuoyr/ lete vs gone and auengen vs vppon this noious meſſager/ lete vs a lytel withdrawen and lye in a wayte/ yf it ſoo may happen that we may ought letten hym of his occupacion

Why the fend trauayleth for to deſtroyen ſoules. cap° .lj/

Thenne ſayd I to myn Angel/ I am quod I hugely abaſſhed of this cruel Sathanas/ that ſo fowle grenneth vppon me. as it were thretyng me with more greuous peynes/ Ne it ſuffyſeth nought to his malyce the peynes that we ſuffre/ I wonder moche and wold fayne wyte yf he ought wynneth ther by/ or may wynne herafter/ and alſo I wold wyte yf he may thus endure within the fyre without hete or brennynge as wowſelf dothe/ Soothly quod he al the cure and beſyneſſe that theſe Sathan doth for to greue pylgrymes is only of enuy/ For he is wonder ſorowful that the place fro whiche he was caſt out is grāted them/ therfore alwey he occupyeth his malyce to ben anengid yf he myghte / Ne neuer hath he ynough / ne neuer ſhalle of ſuche malycious and curſyd occupacyon /

Vppon tho that ben dampned / he beſeth hym contynuelly to tor-
mente and dyſeſe them, And no doute / he wynneth nought therwp
ne kepeth none other yefte ne wynnyng. But that the wretchyd
ſowles be greuouſly peyned / And wyteth wel when he ſeeth ony
pylgrym eſcapen that he may nought tormenten hym ne dyſeſen /
he hath an huge ſorowe / And towe thou nought / that he is with
oute torment and peyne / for alwey withouten ceſſyng he is in the
hote fire contynuelly brennyng / ther is no parte of hym / that nys
with the fyre peyned and tormentyd / The cauſe wo is this / he is
entatched with ſynne irremyſſyble / ne he may haue no redempci-
on. for as moche as he ſynnedy withouten ſuggeſtion of ony enty
cement of without ageynſt hym that was his ſouerayne almygh
ty lord of heuen / And by cauſe of his ſymplenes of nature / he
myght not be chaunged fro that fowle affection of pryde & enuye
And duryng that fowle affection / he myght not. ne neuer maye
ne ſhal here after to grace be reſourmedy / But for cauſe that man
is of double nature / bothe he hath occaſion of ſynne by his fleſſhe
ly kynde / and alſo chaungeabylyte of wylle and of affection fro
euyl to goody / and fro good to euyl, And loke what is his affec
tion at the departyng of theſe two natures the ghooſt that is ſym
ple ne may neuer forleten it. So haddeſt thou departed fro thy bo-
dy with affection of ony maner of ſynne withouten repentaunce
and forthynkynge of thy rather forfet / No doute hit hady ben im-
poſſible / that euer thou ſholdeſt haue be ſauedy / but ſholdeſt eter-
nally haue ben felawe with the fende of helle / But for as moche
as the ſynne that thou haſt done was by fals entyceyng of the cur
ſyd fende by drawyng and inclynacion of the freel fleſſhe / & not
by very malyce engyned of withynne / Therfore whan the wylle
chaungeth / the ſwete lord receyueth the to his grace / For why /
he that is by another receyued / by another he may be reſourmedy
but he that wylfully receyuedy hym ſelf / who may hym releue of
meſchyef /

The Sowle ayeth, Why ſowles ben dampnedy eternally / andy
the Angel anſwerith / Capitulo, lj /

a

And Why quody I ben they dampnedy to eternall peyne /
that were ſo receyued by the deuyl / & by their owne fleſ
ſhely febylyte. & Why may they not be releuyd by other
Which that by other were falſely begyled / for cauſe qdy he ꝑ they

haue done Wors/& in maner more ben to blame than the fend hym
self/ For Why/ Also sone as Sathan had synned/ he Was confer
myd in malyce by symplenes of his nature/ ne he myght not be re
fourmyd by cause of his Unchaungeablyte/ But these that ben
dampned/ no doute/ they hadden lyberte of chays/ and resonable
space for to amende them / And yf the fende haue mysconceysed
them/ they hadden also counceyll in that other side/ Which that des
couered to them the benym and the malyce that Was hyd in his
fals suggestion / And skylful menes they hadde also how they
shold auoyden it/ and plenyly Was it shewed them the meschyef &
the foly With his counceyll/ And in that other syde the medeful
reward and excellent ioye/ that Was ordeyned for them/ that myz
tely withstandeth his suggestion/ Some of them haue redde and
lerd in scriptures approued examples of many good pylgrymes
how they haue gone/ and Wel achieued theyr iourney/ but al this
haue they set at nought/ and better loued theyr enemy/ that drewe
them to meschyef than theyr frendes/ Whiche that enforced to sa
ue them ther fro / And so they dyden euen contrary to that they
hadde lerned/ And notwithstandynge al that mysgouernaunce
When grace Was profered them and mercy of al that Was mysde
ne yf that they Wold torne theyr fowle affection/ they refusid it
and Wold nought therof/ Wherfor I sey and Wel may that a cre
ature that hath hadde good counceylle/ and vtterly refuseth it is
moche more to blame/ than he Whiche neuer had counceyl ne grace
profered hym after his mysdede/ Sythen thenne that these damp
ned soules haue ben euer adherent to the fendes counceyl, obstynat
to grace and rebelle to al good enformacion With a peruerted Wil
and malicious herte. goody skyle it is that they With hym be pey
ned and tormented endeles perdurable

O thenne Whyle that he helde me With this parlement I
sodenly a thynge/ that me somWhat abasshed. this fire of
purgatorye Whiche that I Was ynne/ semyd al roundy
lyke to a spere or a round ball/ And this had I nought apperceiz
ued byfore hand/ ne sawe nought the forme ne the shap therof/
But thennewith outen this spere al aboute in compas Was ano
ther spere Whiche Was clere & bryght closynge Withynne hit the
Cercle of the mone/ as me semyd/ therynne Was neyther fyre/ ne
smoke/ sothly qd I, me liketh Wel this syzt/ & Wel it plesith me to
see the forme of this place. al be it yf I am ful sore pyned & tormē
ted therin/ but I may not ben in rest/ tyl that I knowe What meneth

this bryght spere that soo enuyronneth this place of purgatory/ That spere quod he is Abrahams bosom / Whyder the good lazar Was borne/ of Whome the Ryche glotoñ somtyme asked Watr for to kele his tonge / in that place Were put the tryghtful lyuers in the old testament/ Whiche that abodeñ the comyng of our lord Jhesu crist, ther Was Johañ baptist/ ther Was also Adam eue. Dauid and Samuel/ and other holy prophetes and patriarkes/ andē many other/ that tendyrly had loued our lord. & kepte his cōmāndementes/ there Were they prysoned & lokeñ in derkenesse. & sholde haue ben for euer Without ony repayre, had nought oure blissful lord descendedē to delyuer them thennes/ & led them in to the ioye of paradys/ by cause of his comyng nowe is the place clere & bryzt Whiche that before hand Was Wonder derke & hydous/ & derkenes Was it clepyd of somē to his gracious comynge/ Ful sothe it is that they Were not punysshed With fyre/ but theyr peyne Was only defaute and lack of the sight of our lordē godē/ other felynge of payne had they none at al

A question of the lymbe of faders/ Capitulo/ xij.

I Am quod I hugely desmayed of many thynges that ye haue told me/ Holy chirche mayntayneth and holdeth for trouthe / as I haue Wel in mynde/ that Jhesu crist in his godhede descendid With the soule the body lyeng in sepulture doun in to helle for to releuen the lygnage of adam. that long tyme had lyen in peyne/ And specially his chere loued frendes to Visite & cōforte/ And ye seyn that he fond them fastned & lokked in the spere aboue/ and fro thens he delyuerd them that Were banysshed & put in exyle/ This thynge anenith me gretly/ And sothly me semyth that it may not be, but yf that spere sholde be the pyt of helle/ & that ne semyth not / for helle may haue no cler enesse/ as holy chirche holdeth. Also Whan ye speken of Abraham/ that this place sholdē be clepyd his bosome/ Whiche as meuyng Jhesu Crist & his gospel sholde be a place of comforte & of recreacion/ and helle a place of meschyef andē desolacion/ For the riche man lyeng in helle clepydē to Abraham. and prayd hym of socour and comforte/ And Abraham answerd and seide/ that a grete Chaos a depthe or a derkenes Was fastnedē betWene them two/ in so moche that neyther myght passen to other

The Angel anſwerd to this queſtion/capº/liiijº

OW quod this Angel take hede a lytel what I ſhall ſey
n to the/And as I ſuppoſe I ſhal appeſe the ſomwhat/
Sothe it is/yf a man wold telle the that he had eten no
tes/thou woldeſt nought Vnderſtonde that he had ete the bark of
the note ne the ſcale Without/but only that he had eten the ker
nel/And yet is it eucrydele to geders cleped the note/ Ryght ſo it
is of helle as it is of a note/the kernel that is al Withynne as the
principal parte of the note is houered Without With thre partes/
Fyrſt & next the kernel is the pyle.that is as it were the bordu
re of this kernel, Whiche cloſith it aboute right as an appel is clo
ſid With the parynge/Thenne calle I this kernel the bytter pey
ne of helle after the ryght name/Where al tho ben put that by the
ir owne conſent hauen deſerued the eternal wreche & indignacion
of our ſouerayne lord·but in this bordure Without ther ben put
the children that ben not baptiſed ne clenſid fro ſynne Ozygenal
ne hauen not deſerued in dede the hye wreche of god,they lyen al
wey there in derkenes/and neuer perceyuen lyght/ The peyne of
theſe is only that they lacken the ſyght of god.and alwey ſhall
lacke as doctours haue determyned / this is cleped the peyne of
harme that is Without felyng,Here in this matter many mans
hertes ben gretely enbrykedy,and they aſken this queſtion/How
myght it ſtande/that god Whiche is not only ryghtWys/but py
trous and merciful/and of his mercy as Dauyd ſeith·thewe may
be lymyted none ende/ne nombre that he ſhold thus punyſſhe ſely
ſoWles to endeles dampnacion of peyne andy of derkeneſſe/that ne
uer offendid in thought ne in dede/but only ben infecte With the
ſynne Ozygenal/ And Why ne may nought the paſſion of Criſte
ſtande them in ſtede of ſocour and ſaluacion/that neuer ne ſynned
al though they were nought weſſhen perſonelly as Wel as it did
them that were before Criſtes deth.that hadden ſome of them full
greuouſly offendyd/bothe in thought and dede perſonelly / Andy
Why ſhold the good lord ſoffer punyſſhe the ſynne of adam in ſuch
an Innocent Without ony mercy / than he dyd the ſore ſynnes
of many myſdoers/that after by theyr owne repentaunce / & by
the paſſion of Cryſt were fully releuyd,& brouzt in to the hye ioye
of paradys.namely ſith hym ſelf ſeith by the prophete/ þ ſone ſhal
not bere þ ſynnes of the fader/ne þ fader ſhal not bere þ ſynne of

Here the solle neyhed to his dede body
Capitulo/lviij/

If suche maner thynges I sawe many mo/than I ha-
o ue tyme to telle in al a moneth space/though I nought
elles dyd/And thus myn Angel ledde me al aboute/
and shewed me as I haue sayd many wonder thynges/whiche
I wold for no mannes word neuer haue byleuyd/lyuyng here
in this mortal erthe/ but yf I hadde sene hit and proued hit by
myn experyence/ And soothly a ful peryllous thynge hit is
to leue a synne vnpurged/ that may be purged before the dethe
day/ For noo doute/One dayes penaunce done before the deth wil
fully with a contrite herte/ pleseth god wel more by ony honderd
parte and more auayleth to purgynge of the synne/ than dothe
many yeres done in purgatory after the departyng of the body/ &
so wole/ For that one cometh of election.and that other of neces-
te/or elles muste he nedes to the peyne of helle/ where they shal be
punysshed soo greuously withoutyn purgement/ and withoutyn
hope of relece.other releuynge of the peyne/that it passeth al aby
lyte to seye other vnderstand/ sauf onely in assay/ For nought le-
uynge me.the peynes in whiche I hadde ben longe tyme / as me
thought / myn Angel ledde me forthe as though I shold entre
in to the erthe/where I felte anone a wonder greuous stynke/
and soo I stent a whyle for to byhold and see what maner thyng
hit was.that hadde suche a wykked sauour/Thenne sawe I lyg-
gyng in a pleyne many dede bodyes/amonge the whiche I apper
ceyued myn owne bones.whiche I knewe ful wel / And of
that same it was/ that I felt suche a foule sente/But notwith-
staudynge al this foule sauour/ I myght not ben in pees/tyl I
had with that body a speche by cause of old felaushyp/ Art thou
there quod I thou wretchid body/soo horryble and so foule styn
kyng.wormes mete.and norysshyng of corrupcion/where is now
thy pryde and thy fyers herte/in what lewed pleye were thou/ &
how hast thou lost al thy queyntyse/Sothly/as me semeth I sa-
we neuer a fowler defourmed fygure/ And certes wel is worthy
for I myght neuer haue ben fully benged vpon the/ For whi-
le that thou and I were coupled to geders / thou madest me to
lede a ful vnthryfty lyf/and madest me to lese many a dayes la-
bour in foleyeng and in tyme wastyng by croked weyes / For
thon soughtest alwey thyne owne ese/and thyne owne plesaunce

annoyen ne tormenten none Innocent / as their makyr wold/ ne harmen none persone/ but by his owne assent / or by special leue yeuen hym of our lord aboue / We haue made in this matr ouer long disgression/ for yet haue we for to speke of the thyrde parte of this note/ that is the schale/ whiche I lykene to this present peyne of purgatory/ whiche thou felyst/ as now it nedeth nought to telle the therof / Aboue this noteshale the couerynge that we clepyn the huske/ wherto I lyke this ouer speve, whiche I clepid rather Abrahams bosome, in to whiche our lord Jhesu descen ; did/ and spoiled it of the chosen soules/ that had hym plesyd in erthe, wherfore thou shalt nought suppose / that holy chirche erre in this mater/ For as these four partes ben clepyd the hole note Ryght soo al these fonr places to geders ben clepyd helle within/ and without/ as for to speke largely/ But streytely for to taken helle/ as comyn folck conceyueth/ hit is only that place of me schyef/ where that dampnyd soules ben peyned and tormentid/ Thorugh oute this ouermost bordure of Abrahams bosome passen al pylgryms when they ben purged/ For I vnderstaude wel the tyme/ that many of oure forn faders that were ful holy men and ryght wys in the old testament/ were here in purgatory brennyng theyr fardels/ as thy self dost ful long tyme tormentid in this fire in to the tyme, that our lorde of his merey delyuerd them froo thens/ and lete them passe in to this ouer place ther for to abyden without felynge of peyne/ sauf only lack of his ioyful presence in to the tyme of his gracious comynge for mannes saluaci on when that hit plese hym to bycome man/ and deye for mannes sake/ For in to that tyme the entre in to paradys was closyd soo fast that none ne mizt entre/ al were he neuer so rizt wys, or neuer so clene purged of synne / But after tyme that he hadde suffred dethe for mannes redempcion the entre was openedy/ he had them thenne oute of that place vp in to hye heuene,

That tyme/ that al this parlement was fynyssh̄ed/ thēne
W sayd to me myn Aungel· hit is now tyme quod he/ that
thou see other thynges / whereof thou mayst haue myndy
hereafter/ and mater for to preyse and thanke thy blyssful lord god
And soo he took me anone by the hand ledyng me with hym and
not for that/ yet lefte me not the brennynge that I felte before /
but alwey my peynes shewed me where I yede other elles that
I wente alweye costeyenge / this fyre whiche was wele
more thenne alle the erthe / For within hit was

Was enclosed the erthe·and al that was therynne/So in the eyre along by the erthe I went/as me semyd/as I byfore haue vsed for to goo,but moche more lyghtely and subtyly/ so that ther was no walle so hard/ne soo thycke/ ne wure/ne hous so strong that let me of my weye/The sonne hath nought more lyghter passage thorugh oute the glas/than was my passage thorugh oute al thyng·where that I went,And so sawe I other goo also wel as I/that with me were in the same peyne/

Here he seeth one peyned in yse for delicate norysshynge of his body/ cap°.lv°/

n Ow sothely shal I seye yow/that in al places where that I hadde forfetyd and foleyed in myn vnthryftynesse bifore hand in my lyf tyme in enery maner synne I was ledy and punysshed in somme more in somme lesse after the quantite or qualyte or elles the longe abydynge or customme that I had in that synne/Moche dysese and peyne I suffred in this wyse ,and so sawe I other also suffre/somme in the places where they were bory Some in stedes/ where they had before hand lordshyp and soueraynte had in theyr lyues/Somme in howses/somme in feldes / Somme in the see/somme in Ryuers/somme in the erthe/somme in deserte/Somme in wyld forestes/Somme brenden in the fyre Somme were frozen in the yse/So that amonges al other I sawe one enclosyd euerydele in yse/& thus I herd hym seye to his angel Dere wardeyne quod he/I hisechе the.how is it.that I am so peyned in this cold yse/the fire was neuer to me by haluendele so grenous as me semyth/yet I haue vsed bathes or steues for esement of my body/that now lyeth and stynketh/it forthynketh me ful sore/and so me forthought or I deyde/And.wel I wote I was therof clerely confessyd/ Thenne answerd his Angel and sayde Wel I wote quod he I sawe the shryuen/for thou haddest nede / or elles haddest thou be rauysshed of Sathanas/and cast in to endeles fyre/But vnderstande wel that thy cōfession only fordoth not the peyne that due is for thy synne/but it nedid after Confession to doo satisfaction/Whiche thou ne dydest nought at alle / ne shalt nought for ought that I wote this thousand yere here after/but yf that grace dieu and prayer helpe ther to/for thou haste yet but thre dayes abyden in this peyne/And thou al thy lyf tyme lyuedest in delyte/and vsedest suche maner of vanyte/ where

With thou dydest me ful grete despyte. and puttest me oute of thy hous/and madest stoppen al my Wyttes that I ne shold nought see ne knowe of thyne horrible lyuynge/ thy nyce Wordes/thy Wan-ton dedes/and suche other Vnthryfty occupacions/And hast With holden Sathanas to thy parte ageynst me/and dydest by his cou-seylle/fulfyllynge his desire/ And I standyng Without maade moche sorowe abydynge thyne amendement/ Wherof as it semed Wel thou tokest no reward·ne lefte nought for me/Therfore yf thou suffrest now grete peynes and tormentes/and shalt yet longe tyme durynge hereafter/ne Wyte thou nought me. But neuerthe-les dyscomfort the nought, For When it is plesaunt to oure lorde Jhesu/al shal ben amended,therfore bere thou pacyently thy pey-ne·and kepe Wel thy burdon,in to the tyme/that thou be fully pur-ged of al thy mysdedes / And though the seme now dyseseth & peyned With this grete cold/ Whanne oure lord Wyl/it shal ben a-mended, In me ne lyeth it nought to abredge thy peyne/but Wel I Wote they shal haue an ende/And hennes shal al pylgrymes passen When they ben purged/I sawe there many huge meruey-les/ For one Whiche that I had knowen byfore hand in my flesh-shely lyf,I sawe there in peyne . Whiche that had ben enclyned al to synne·Ne I ne sawe hym neuer doo no good dede/ne neuer herde I hym seye noo good Word/but alle folke tolde of his Wy-kes and his Vnthryfty gouernaunce/He Was dede sodenly With-outen Confession/and Was Juged of alle men dampned and de-sperate/Wherfor he lacked Crysten sepulture/ Thise same sawe I Without his owne dore/Where he Was Woned to duelle stan-dynge and axynge mercy to tho that passeden forby. And With a yerde he bet hym self·as oftyme as ony cometh ther forth. And so he dyde What tyme that I come/Wherof I Was somWhat abas-shed/Thenne asked I hym and seide· Art nought thou quod I that same persone/ that somtyme duelledest ther Withynne / and thus Was thy name/Yes sothely quod he/I Was the same man And here I haue y be longe tyme in peyne / and shal be Whyle that god Wylle blessid mote he be,that he graunted me that grace that I am nought dampned / But putte me here he hath of his grete mercy for to sheWe my self to alle other/and aske them for yeueneſſe/in as moche as I haue yeue to them Wycked exaumple of al maner synne,And this peyne I take ful pacyently for my purgacion/and bete my self thus openly and aske alle mens mer-cy of that I haue offendyd/Soothly quod I somme good dede

hast thou done/that thou thus art sauedy fro dampnacion / andy taxed in this wise to a Childes peyne to beyn bete with yerdys / Alas sorowful quody he, hast thou hadde a more greuous peyne/ than betyng of these yerdes/And yet withoutyn this am I euerydele enflammedy with fyre/brennynge so greuously/that Wonder is that I ne am torned in to nought/I haue none other comfort but only my burdon/ Andy wyte it wel/that I haue nought in knowynge that euer I dyd in my lyf ony goody dede·ne was not shryuen of my synnes / but I hadde repentaunce andy contricion of herte with purpos of Confession a lytel before my deth, therfor the gracious lordy sente me hyder to haue myn purgacion for my wykked lyuynge /

How a sowle was peyned/for his dettes were nought payd Capitulo/lvj

a And after this I sawe another/that was clene purgedy whome his Angel sholde haue ledde in to blysse/hadde he nought be let by a Cofre where to he was tyedy andy bōdeyn ful fast with a grete cheyne/andy thus I herdy hym compleyne seynge to his frendes that sholde haue ben by skyle. O wretchid creatures quody he/that saidyn somtyme that ye were my Frendes/ and my wel wilkynge, wherfore I trust to you vtterly. andy made yow myn executours at my lyues ende/supposynge·that ye wold haue trewely done youre deuoyre and paye my dettys / but now haue ye scorned me and beiaped. For wele I wote that I lefte ynow in your inuentary/but I fynd of my dettes but litel payed or nought ne done for my nede/ But ye haldyn myn goody closidy in youre owne Cofres , wherfor I am bounden here and fast ynced that I ne may nought hennes/ Fast I counceyle yow that ye vnbynde me of these vncly bounds and payeth my testament Other elles I seye yow for certeyn that ye shal be dampnedy to eternal peyne/ Andy not withstandynge youre wretchid vnkyndenes grace dieu shal help me in brekynge of my bounds, For why vpon me is hit nought long that it is not payed but on yow that falsely withholdith my goodes to youre owne vse/ Andy here am I peyned for my reklnesse only/that I ne had done my deuoyre by my lif tyme/Andy also for I trust suche tryfelers as ye to make myn executours. that litel rectheth of your owne meschyef and of myn peyneful torment nought a dele at al

the sone/but euerycke shal be punysshed for his owne forfet/ For yf it so shold be, that these Innocent for defaute of baptym shold be tormented in eternal peyne/it semeth that the passion of crist shold harmen theym as by occasion, hit sholde be cause of theyr meschyef/ For had not Crist ben incarnatid ne suffred passion/than had not baptym be nedeful/or elles it shold not haue auayled ne no creature haue ben dampned for defaute therof/none otherwise but as they were bifore the incarnacion of Crist/To this answerd myn angek & said in this wise/ As touchyng this mater/the soth it is/that seynt Austyn holdeth vtterly & holy chirche sewyng his sentence, Whiche sentence is grounded in the wordes of Cryste to Nychodemus / as seynt John recorderth. he seith that an Innocent deyng without baptym is dampned withouten ende/& soth it is But thenne nedeth hit not to taken this dampnacion so largely, that this Innocentes shold be peyned & tormented, lyke tho that haue deseruyd peynes by theyr vnthryfty werkes / but they ben dampnyd/that is to seye excludid and exiled for euer oute of the ioyeful presence of our lordy. lackynge the reward and that mede that a Cristen man shal haue by merite of Cristes passion/ And this peyne is clepyd peyne of harme, But peyne of felyng haue they none at alle/ For fire ne hete of fyre ne felyn they/ only they ben in derkenes/not knowyng of ioye/ne nought felyng of peyne. ne sensyble dysese/ And sothe it is that god ne punysshyth them not sorer/than tho in the old testament/but ryght as in that tyme he that lacketh the prerogatyf of blysse that to that lawe bilonged yeuen of god to his chosen peple/Ryght so these in the newe testament/that lacken the lauement of baptym shalle lacken also the grace that bylongeth of ryght to euery trewe Cristen. Ne this sentence of oure lordy that the sone shal not bere the synne of the fader/is nought to vnderstande so largely, that hit stretche to the synne of Adam fader of mánkynde, For only that synne it is/for whiche Innocentes nought baptised hauen this grieuous damage/but the actuel synnes of their forn faders ne shal not be punysshed vpon the children/ ne the childers synne vpon their rather faders/except that yf either haue yeue cause and occasyon of synne to other/ than shal these causers of that synne be punysshed and nought therby the synners be excused. And leue it wel þ though the passiō of crist profite not these innocēts to their ful saluacio yet it profiteth them so moch þ sathanas lyeth loken in the depthe of helle, so that he ne may not ne none of his mynystres

and madest me languysshe with thy mysgouernaunce alwey contrarying to that that shold haue ben to myn auaūtage/Wher by I was brought in ful grete dysese and heuynes/and hast made me ynowe to doo for many a day hereafter/But yf the mercy of god abredge in distresse/ but nought for thy blessid be his grace/that hath me putte in sykernes oute of the perylle / that thou hadeste me brought ynne/And had nought ben that grace/I had be lost and dampned by thy purueaunce/

The body speketh to the sowle/
Capitulo/lviij/

Thenne lyft he vp a lytel his sowle lotherly vysage/ and began to opene his horrible mouthe seyng in this wyse What seist thou qd he euel comen be thou that now begynnest thus to despysen me/ that owest for to cōforten me as moche as were in the/Ne thynkest thou nought that thou somtyme were mayster and gouernour of my flesshe/and that thou shalt in that same flesshe come to iugemēt at the general resurrexion of me e of al other dede hast thou not vnderstanden here bifore the wordes of Ezechyel/that somtyme was here in the same feld· and in this same place seynge in this wyse /the dryē bones here ye the word of god/att whiche voys euery bone went to other ioynynge them self in theyr propre places/and sewyngly the spyrites repayred to the bones/ soo that they stoden vp as men in the same persones ryght as they were byfore without ony spot or vylonyx/Wherfor thou owest nought so sowle to despyse me ne soo rudely for to blame me / For sothly this syght that Ezechyel sawe in spyryte it shal be fulfylled at the day of Iugement verily & bodely without ony doute, therfor sholdest thou not soo shortely sette me at nought/for cause that I am now thus sowle deformed and thus greuously tormentid in stynke and fylthe amonges wormes and al sowle corrupcion / for thou hast bettre ryght to blame thy self than to pleyne on me/for of al my sowle horribilite thy self arte the cause/What reson hath the fyre to pleyne vpon the wode/whiche when hit hath caught/hit brenneth in to asshes/ Why shold these asshes be blamed or rebuked for theyr vnthryftynesse/ Noo cause quod I of skyle hath no syght for to blame the asshes/ But bytwene the and me this maner of lykenes is

not comparable/ Sothly quod this body this lykenes is acordaũt. Vnderſtandiſt thou not/ that When I Was departid fro my moder Wombe With me thou Were/ And after that tyme alWeyes occupyedeſt me/ til I Was thus vterly Waſted/ and Whan thou fondeſt in me nomore for to Waſte/ thou forſoke me. and lefteſt me like vnto aſſhes/ And I ſuppoſe Wel/ that yf thou haddeſt lefte me ſodenly in my helthe/ or els that thou haddeſt by vyolence be caſt oute fro me/ thenne Woldeſt thou nought haue deſpyſed me / as aſhes but parauenture called me blacke forbrent coles

The Sowle to the dede body Capitulo, lxj°.

Oute cuas quod I/ that al this Were ſothe. yet muſt I nedes blamen the/ and ſorowen and compleynen/ that euer I come in thy companye/ For I Was in my nature as clere as is the pure element of fyre Withouten ony corrupcion, And ryght as the fyre taketh ſmoke and derkeneſſe of the matere to Whiche he is conioyned/ Ryght ſoo toke I of the What tyme that I approchid the and medled With thy company/ ſuche foule derkenes and ſmoke Whiche thou caſteſt oute fro the by thy foule vnclenſe and ſtynkyng vapours

The body to the ſowle, Capitulo lxj.

Ol Wel quod the body may I anſWere to this, thou Were in me actyf. as fire is in the Wood & I in to the paſſyf as Woode is in the fyre/ I ne myght not hyde myn humours in ſoo preyue place/ that thou ne ſoughteſt them oute/ and drofe them oute fro me/ Whether I Wold or no/ ſoo that I ne left nought myn humours by myn owne aſſent/ but only compellyd for to ſuffre the to doo What the lyſt/ by as moche as thyne Was the action/ and I nought but abyl for to ſuffre Whether I Wold or no/ Wherfore yf hit ſo is that in the is ony fylthe or vnclennes infectid by my vapours as thou berеſt on hondy ſoothe it is/ ſyth that thyne is the action in me as in the matere that haſt thou procuredy thy ſelf, Andy on thy ſelf, is only the defaute, I Was bytakeny the/ that thou ſholdeſt me gouerne and dreſſe in the beſt Wyſe/ My maiſter Were thou ordeyned / Andy yf I haue diſobeyedy the/ I trowe thou putteſt on me but liȝt diſciplyne/ Wherby that

I myght haue ben holden vnder subiection / What that I desyre thou graunteryst me/ And so moche thou entendest to my plesaū/ re that I was encombred ful oftyme of oure bothe ryote/so haste thon that sholdest haue ben souerayne made me thy mayster, that sholde haue ben subget·al that I haue desyred was but only of naturell inclinacion to the cōtre·Whiche I come of that was this wretchid erthe/ Wherfore in erthe I lye wtid hauyng here my be ray purgatory/ but thou that art of that souerayne countre and the noble werke of the hye Trynyte, thou sholdest haue drawe me to the with thy good gouernaunce after goddes lawe to the countre whych that thou come fro/therfore was I betaken to be vnder thy rule and thy gouernement / But sothely al otherwyse hast thou done/ nought consentyng to myn vnresonably lustes. but more ouer ful oftymes thou hast excyted me to synne/ and moche vnthryftynes trchynge me for to caste sleyghes and cautelles/ Whiche that ne come me neuer of nature/ne but only by thy trchyng I had neuer knowen them/ And for to speke more propyrly of my defautes thy selfen arte to blame as cause of euery dele, For Without ꝑ myght I not parforme no maner of desire neither good ne eupl / And ther that thou hast me clepēd foule & stynkynge yf thou reward to Reson and wel auyse thy self/ of the come all my stynke. For wele thou wost that of weye ne of maleche that is close withynne, al be it hempe or cotoy/ther cometh neuer stynke / but yf that it be fyrst enflammed with fyre / yf that this fyre be quenchid/thenne cometh of this matter foule smoke and stynke/ I aske the thenne that haste lernedy of Aristotiles the causes of corrupcion/Wherof cometh this wycked sauour and smoke of the turtrys When the fyre is oute/Whether is it of the matche/or only of the wex/sith it so is/that neyther stynketh of theyr propre na/ ture

Othly quod I as I vnderstande that foule vnholsome sauour cometh of the corrupcion whiche the fire hath caused in the torche what tyme that the fire is withdrawen hym by violence or elles in maner of compleynt / he casteth oute foule vapours & smoke whiche ben as it were terys of wepyng by cause of the harme that the fire hath done therin in wastyng

of his substaunce / And as me semyth. the more noble that the mater is the fowler is the sauour when it is thus corrupt/as it is preued clerrly by way that smelleth worse after it is quenchid than doth ony tallwe /

The body to the sowle Capitulo .lvij /

¶ His answere quod the body suffiseth to myn entente/ for that thynge only that is corrupt/stynketh and is of euil sauour/soo that bothe the waxe and the matche haue take corrupcion only of that fyre that hath alterate the mater and appeyred hit specially at the forletynge of that same mater / For why thou hast no cause to reprue me by cause that I stynke/ For in me hast thou ben as fyre in the way/and me thou hast corrupted and caused that I stynke/in as mocke as thou hast thus forsaken me/thou owest of right more to be blamed than I / And more cause haue I to compleyne on the than thou hast on me/ And semyth wel by the fowle sauour that thou felyst. Whiche ascendith fro me to the compleynyng of the corrupcion, whiche that thou thy self hast caused in me/The stynke that thou felyst in me is nought elles but thyne owne synne . And I seye the ferthermore that ther ben many one lyeng on this place al hole withouten ony corrupcion in theyr sepulture/wherof the cause is nought elles but that they were wel taught and disciplyned and kepte oute of synne/and gouerned in a ful gracious scole vnder a full good and gracious mayster that had them vnder gouernaunce. And yf thou haddest also holden me short/I had nought now so fowle be corrupte/ For only by thy synnes it is that I am so lothely and of so fowle sauour/

The sowle to the body, Capitulo/lviij /

¶ Hene said I thus who that is put in a nawe sack bouden fast without, he hath not the maystry, ne the gouernaunce of the sack but the sak hath the maystry of hym whom that he holdeth so enclosid/ Now this knowest thou wel that helpest me enclosid within the. and kepteest me ful derworthly that I went nought fro the ne that I myght not doo myn owne plesaunce

so by the is it that I haue be let fro gracious gouernaunce and thou art cause of my forfet and of al my foly

The body to the Sowle Cap°/ lxiiij/

n Ow quod that other/now argueste thou folyly, for thy re
son is more to my purpos than it is to thyne/ For he that is closed in a sack hath more myght and power than hath the dede sacke that kepeth hym enclosid/namely sith that the sack is of grete largesse/soo that his Wyttes mowe vsen theyr Jugementes Withouten ony lettyng/sothly the sack it self may nought meue to ne fro/ but yf he that is sacked / meue hit of his owne myght/ I haue ley nought els/but as it were thy sack Whome thou haste caryed Whyder that the lyst/thou haddest Withm me large spacē ynowe and al thy myght myghtest thou vse atē thyne owne plesance. soo that thou ne Wolderst nought departe ne suffren thy sack for to be vnbounden ne disclosid by thy Wylle

The Angel endeth this parlement/capitulo/lyb/

Yy Aungel thenne auaunced hym before me and said
m What hast thou quod he founden cause of Ryotyngē/hit is ful hye tyme that the descencion of yow bothe stynte / and take ay ende/ For it is nought to youre hele auaylynge / Wit Wene tho suche maner of stryf and Wordes sholden be meuyd/ Whiche that ben perpetuelly dampned m to the peyne of helle/ but ye that ben predestynate to saluacion/and shal hereafter be reioyned as frendes / ye oWeth nought for to stryue / but ye sholde ben of acord/and soo Wylle I thāt ye be/and that ye soo departen,

Thenne my foWle body bigan to hold hym still and spak no Word And I also held my pees/ and Wold nomore seye saue only that I bad hym adyeu / And god graunte quod I that I maye be With the hereafter in the souerayne ioye

Here endeth the secondē book/of the pylgremage of the sowle /

Here begynneth the thyrd booke/ how the Aungel speketh to the foule helle. capitulo primo

a

None thenne forth with this / he ledy me forthe a merueylous wey downwarde alwey doun ward in to the depthe of the erthe/but it ne was long or that I felte suche a reyckedy smelle that wel nyhe myn herte hadde to borsten. thenne sayd myn angel. this foule stenche that thou felyst cometh oute of helle/whiche I shalle shewen now the/to that ende/ that thou shalt proue what stynke and corrupcion/ what fylthe/and what abhominacion is there withynne/but drede the nought att al·for why thy peyne shal no thyng enarete, thou shalt only with outen more see what ther is to done· And how that synnes and surfetys tormenten trespassours whiche maketh grete dolour and greuous lamentacions/ And this shal I shewen the only to that entent that thou shalt be the more enclyned to thanke thy lord god in that he preserued the oute of soo mocke meschief/

And that thou take the remenaunt of thy peyne with pacyence withouten ony grutchynge / Al be it that I wold I durst no withseyn / but forth went I byfore myn Angell comyng afterr passyng thorugh the erthe ryght as byrdes passen by the eyr/ There was no thyng in erthe soo pryue·that I ne salue. Soo byfelle hit that ful soone we come to that derke bordure / that next was to helle/ whiche enclosid in compas alle the helle aboute/ Hit was wonder merueylous blacke and derke ynowe/ there salue I these Innocentes that were nought baptysed/ of whiche myn angel told me a lytel what before I sawe them fast aboute mouyng and sekynge withoute ony rest, as yf they myght haue fonnden yssue fro that derkenesse lyke to a byrd that alwey contynuelly renneth in a cage for to seke an hole. where he myght escape/ and many hondred tymes assayeth the same place / and neuer is the wyser/ whan he cometh ayene. ne neuer the nere dyuerdy/ Why is it quod I that this peple here is so besily occupyed about for to seken wode I neuer what in thys thycke derkenesse/ where nought elles may be founden but derkenesse afterr other / Sothly quod myn Angel this is their peyne & euer shal be theyr peyne ther is no creature that knoweth ony other, no doute god may releuē thē if it be his list. for in them is no malice for to closē his mercy like as is in them yᵗ ben dāpned for their euil deds, but soth it is it

fayleth them nought of nature for to conterpuen / that somwhat thym lacketh that they sholde haue / but they wyten neuer what thynge it is/therfor they seken/ they wyten neuer what fowler derkenes may ther none be' than wretchid ignorannce/Thus passyng forth thenne thorugh this derk countre/ I come at the laste in to a derker place/ the moost wretchyd and desolate' that euer man come ynne/there sawe I the sowres/that synfull wrtches suffred despitous flamme of fyre horryble and wonder hydous of smoke derkenes so wonderfull that passeth myn abylyte clerkly to descryuen / Whiche were the walles enclosynge al that vnthryfty wretchyd place aboute,there sawe I the cursid multitude of fendes rennyng aboute without ony rest/ Somme blewe the fyre . Somme with ywon forkes ryghtyn the bronders / somme with sharp hookes dyde theyr besynes for to drawen & dressen the wretchid soules in to dyuerse peynes , Some come and somme wente felle ther were that they ne were ful besy for to drawe some synful Caitif to somme maner of meschyef presentynge them bitwene whyle to theyr mayster Lucifer , whome I sawe syttynge in a brennyng cheyre bounden hand and feete aboute the necke/ and aboute the myddel fastened with fyry chaynes that were ful huge and of despitous weyght/ Thenne sawe I thylke olde druel whiche I had seyn byfore rydyng vppon that other that had the horne in myddes of hyr frount/she held fast these chaynes / and thus begganne to seye / thou fadre quod she that thou me bygat and broughtest fyrst on place that somtyme were clepedy Lucifer/ now art thou called tenebre by reason of thy cursydnesse/I defye the as thylke / whome mooste encheson haue I for to hate/ whan thou me brought forth for to enhabyte this wretchid peynful place , And hyder thou hastest thy self as sone as thou were fourmedy / And hyder art thou come in any euyl tyme , for sith that thou art thus fallen in my trappe/thou shalt me nought escape/ And for as thou art clepedy kynge of al cursidnesse / thou sittest now in thyne estate as a lordy in thyn chayer/ So haue I be cleped of longe tyme passid pryde quene of helle peyne / For I am the eldest of al thy careful yssue/and many one haue I purchaid vnto thy legeaūce/Acursid be thou quod he andy euyl be thou comen wretchid old Caitif/ and cursid be the tyme,that euer I the bigat/for hadest nought thou ben/I had nought comen here/but I hadde for euer abyden in my fyrst ioye,As sone as thou were borne/thou madest me be cast here doune in to this meschyef/& alle.

my ſubgettis with me Whiche euerychone beſyeth them to doo me ſuche maner of pleſaunce/ Wher by my greuous peynes ben moch the more/ For the more Caitifs that they bryngen to me.the more is my torment/ And Withoutyn faile yet it pleſeth me for to encre ſen my felauſhyp in peynes/al be it that my meſchieuous torment is eke therby encreaſid/thy curſid ſuſter enuye hath me brought in that oppynyon/ and therto me conſtreyned/ Sothly quod this old de. Ful Well I Wote/that thou Wolde ſt ful fayn ben eſte in that blyſſe/Whiche thou felle fro yf it myght be/but al is for nought/

Ful ſothe hit is quod he / that I Wold ryght fayn ben in that blyſſe/ Whiche I haue forlorē ſoo that I myght dryuen doune thylke ſouerayne lord/ For ſoothly to hym Wylle I neuer ſubmyt te my ſelf/but as I nedes muſt/ne in his preſence Wylle I neuer abyden/yet haue I leuer ben here in this peyne. And grete Wonder I haue / Why that Ihesus godes ſone is ſoo moche louedē commendedē of alle creatures/by cauſe that he becōme man/ andē ſuffredē deth Upon the croſs of his owne Wylle/Whiche deth I promotid, excytyng the Jewes ageynſt hym as moche as I myght And that that me ſore athought or al Were at an ende/ For ſothly I Wende he ne had be but man only nought partyner of godhede/but I Was fowle begyledē/Neuertheles What ſuffredē he in regard of the Worſhyp/Whiche he gat ther by/ſith that to his name alle creatures in heuen andē in erthe/ And alſo We deformedē Wretches Wonynge in helle / mote abowe oure ſelues. Whether he Wylle or noo / For as for my perſone/I ſeye forſoth , I Wol be incarnate in the moſte tendre paſſible body that myght be deuyſed and Upon a pyler fitchedē ful of ſharp keruyng taſours With alle the remenaunt that I ſuffre now / I Wold aſcende and deſcende contynuelly in to the day of dome/ſoo that I ſhold be deſpiſedē in to many thouſand partes Upon that condicion/that I myght priuen hym his power/ andē holden his place/And ſoothely onces I Wol aſſaye for to be incarnate to ſee What I can doo/andē What it Wylle auayle/ Atte leſt/though it Wol none other be/I ſhalle make my diſciples moo than he dydē. Andē counterfetē his maners/as nyghe as I can / andē ſtandē in myn oppynyon anone to the deth/ Andē Wel I Wote/I ſhal haue foleWers pno We Wel moo than euer he hadē/Whyle he yede in erthe. For I Wylle Uſen other maner of meenes than he couthe deuyſen/

He counſeyledē his diſcyples to penaunce/andē to peuerte at the begynnynge. Andē that they ſholde forſaken alle

Worldy lustes. but Wel I Wote that so shold I neuer attayne to my purpoos/ Wherfore I shal auaunce my disciples in to hyghe estates dispense with them to vse theyr flesshely lustes / And in that Wyse I Wote Well I shal gete a multitude vnto myn assent able for to ouersette the remenaunt of his disciples/ And Wel I Wote that deye I shal an horryble deth/ Noo fors at the lest this that I haue here in possession/ may I neuer lese/ for in that hye blysse ne shal I neuer come/ but yf I myght drawe hym doune that euer hath ben therr/ Soothely sayden al these other sathanas there ne comest thou neuer/ Now dame pryde quod they, torne to vs thy chekes/ We shalle rewarden the for thy mery songe / that thou hast songen here, By the hand of thy purueaunce all We ben dampned euer withoutyn ende / Soo thenne they betyn this old/ And yaf hyr grete buffetys and saiden to her thus/ Ful euyl fortune befelle vs When We of oure foly byleuyd on thy lore/ Fy on the filthe/ and fy on the maister ful of alle maner of meschyef & confusion

How that pryde Was peyned in helle/ Capitulo Secundo

These Sathanas thenne caughten this old/ and casten hir vnder their fete defoulyng and trodynge hyr/ seynge in this Wise/ thou hast a grete bely ful of Wynd, forbolned and forblowen/ Right is that thou be troden vnder oure feet and defouled euer Withoutyn ende / Luafer thenne began to collen and hasted hym to hyr settynge hym self vpon euen her hede/ I Wylle quod he hereafter haue none other chayre, But here Wylle I sytte defylyng the, as moche as I can/ For wel I remembre of the grete damage/ that thou hast done to me/ Ryght thus quod he lete drawe al this foWle myssaryng filthes With hornedy hedes and bolned belyes/ that ben so ful of Wynde sWollen and forblowen/ here they shalle ben forfaren and defiled vnder youre feet and al enbracyd With brennyng brondes. that Woo they shall betyde: Ryght soo Was it doo Without ony taryeng/ and cast vnder the fete of these foWle fendys fortroden and defiled. Somme of these I knoWe Wonder Wel, for I haue sene them before/ namely thre there Were, of Which I merueyled greetely/ For they had ben in ỳ World of Wōder loWely beryng/ cas to my semyng gouerned them self ful sadly/ thēne asked I of myn angel the cause of theyr dampnacion/ sith they hadden so moche colour of goodnesse/

These quod myn Angel haue ben feyned Religyous/ypocrites / With theyr desguysed clothes · that hadden the lombes skynne vp on them self by semynge Without/ but Within forth they Were rauysshynge Wolues of fyers and proude herte/they Were in the World Wonder lowely & of sad semblaunt/but al that they dyden Was only to be preysed and holde good men/thou saWest their bodyes in the World Whiche they Were outWard to thyn eyen by syggnes Withoutyn/noW byhold and see Whiche they Were Within/ For thou shalt sene tormentes ynoWe With Whiche they ben peyned, So Were they thenne al taken to geders.and cast in to the fire/Where they Were With grete chaynes pesteled and beten / soo that the Very foWle smoke passed oute fro them of ryght Vnthrifty smel that stanke aboute fer in euery side / Thus Were they brente and beten and defyled that Wonder Was to see/ ther Was none ther that passed forth by/that he ne defyled them With his tWo feet

Of dyuerse peynes Capitulo Tercio

Thane after this saWe I many peynes pertynent to dyuers synnes/I saWe hyr hemes and long/on Which Were many hanged/And Vndernethen Was an huge fyre that brente on alle sydes/Some of them Were all fordryed/ and lene Withouten flesshe/that nought apperyd of them/but only the bones/Somme Were by the eyen hanged With hookes/And somme by the tonges/Whiche as me semyd Were tonged double·among Whiche one I saWe/ Whe wof me merueyled/he hadde his mouthe cloos shynyng as gold, And by the throte come oute his double tonge/by Whiche he Was hanged/And alle these Whiche I saWe hangen in this maner Wyse hadden sharp knyues/and grete fitched thorugh oute theyr hertes·many Were ther merueilous peynes of such that Were hanged/of Whiche no creature can telle the nombre/ Ful Wel myght the bocher auaunce hym self/and seyn that al other bochers lyuyng in erthe had nought so moch flesshe hangynge in their hoWses/ I saWe also many other caitifs in other dyuerse peynes / Some Were hanged by chaynes of syluer ful bytterly by their tonges/and somme by the handes,and somme by other mẽbres ful shamefully·the parlemẽt Wold be oùlong for to rehercen them by roWe/thẽne Wold I haue asked myn angel to telle me ꝑ cause of al this maner hãgyng/Which I ne kneWe not my self/but it needd not.for this forsaide bocher taught me Wele

Inow by that I.sawe and herde hym done to tho wretches/ For fast he went about fro one to another/ and good tede he wolt that none of them were loosid outr of their hookes. Wherby they hangedy, ne that cordy or chaine were nought myswent other wise than it shold. and to euerich of them he spak as he come by them Firste he spak to enuye aud seide in this wise/ Ye cursidy doughters of enuy whiche that is doughter of the grete tenebre, the cursid prince of helle haueth mynde and bethynke yow that hangeth here by the eyen of a iuste cause. For ye wold neuer with youre eyen see ne behold to thynges profitable/ but al youre lokyng was ouerthwart and lothe for to see ony mannes profyte/ so sharp & so cruel was your eye syght (And nouther swerd ne spere maye so gretely grieue for only the harme and dysese of other ye louedy for to see/ and only that hath plesid youre hertes/ ye haueth youre ioye in other mennes sorowe/ youre game & youre solace of other mennes meschief / ye bey lene Caitifs withouten flesshe, & that is of youre owne fretyng hertes/ Here shall ye hold yow for euer withouten ony socour/ Also ye bacbiters that haue ben Robbers of mennes good names/ of ryght I haue yow hangedy by your enuenymed tonges, haue mynde/ how ye haue detryuedy enuye your cursid moder/ Alle youre study & besinesse hath ben to defame tho that were better than ye/ that more good couthe/ & were of better wylle, A wonder wyckedy instrument is suche a tonge / that hirrueth another his good name/ and at the laste bryngeth his maister to suche a perillous ende/ tho that stele jewels gold or syluer or drencheth in the see a grete somme of tresour / synneth not so sore/ as ye that stelleth a mans goody name/ and yf ye ne leueth nought me, byleueth your peynes whiche ye haue therfore/ Also ye that haue ben flaterours and traitours to youre frendes and so neraynes) euer ye haue ben double and borne double tonges/ ye haue shewedy them in presente good chere and semblaunt of loue & trouthe/ but behynde ye haue ben fals Traytours/ And thou fals Judas / though thou hangedest thy self/ when thou felle in despair in that thou haddest falsely bitraid thy lord and thy maister/ and falsely delyuerd hym to the cursyd jewes/ thou art not by that peyne exemptyd ne excusedy. but al in another wise here art thou hanged. And for as moche as that fals traitour tonge shalle not fele that mouthe/ that kyssedy the hyghe kynge / Wherof yet shyneth thy mouthe nought of thy worthynesse / but of his owne clerte / Therfore is thy tonge drawen

oute al thy throte/ and fastned vpon the gibet amonge suche o; ther Wretchis as thou/that hangest here in peynes/here shalt han gen perpetuelly Withouten ony comfort or hope of delyueraunce /

Thenne sawe I Within that brennynge fyre two spirites stã; dyng al forwoundyd with knyues in theyr handes/Whiche that liften vp a Wondre hidous crye and saiden in this Wise/O Trea; son cursid mote thou be of god and al his seyntes.that euer thou Were engendred or brought in to this World / Thenne said this kocher maister of these tormentis/ Hit neuth nought quod he for to cursen treson ne bidde for treson Worse than it hath for euer hit hath ben acursid / and shalle Withouten ende in hym and alle his lignage/Wherfore I haue hym hanged vpon my gybet/

In this poynt myn Aungell spekе to these spirites/ that maden this reuful crye/I Wold Wite quod he What Treson hath myst done yow,that causeth yow to hym Ward to synge suche a songe Soothly quod they Treson hath brought vs in this meschyef / For somtyme We two kyuedy Well to geders and Were in good estate and treson come to either of vs a parte by vs self and held de his parlement , and counceiled that one of vs shold kepe hym seluen fro malice of that other/ For sothly his deth Was fore cast but if he the better sawe to hym self / For thylke that he louedy & trust vpon Was his mortal enemy , And to that other of vs he Wente and said in the same Wyse/soo that he made vs to hatey eue riche other that louedy Wel before. And either of vs Wenyng that al had ben sothfastly trwe/as he said/ther al Was falshede and contryued malice/Hit befelle/that We mette to geders/ and slowe euerich other / And soo be We brought bothe in to this peyne/ And grete cause We haue for to curse that Caitif . that brought vs in this meschyef/ Certes quod myn Aungel,a grete cause ye haue for to curse treson/and cursid mote he be euer Withoute ende

Here he seeth a Wonderful peyne for Treson /
Capitulo iiij

Thenne sawe I a Wonderfull engyne of a grete Whele.tor
t nyng aboute/of Whiche Whele one parte Was abouen er; the/& that other binethen/so that it woos oute of a litel dore,& torned doun at another/ꝑ cõpas of this Whele Was fitched ful of hokes or yren/these hokes to renten & a raid two caitifs/ ꝑ stode at this forsaid litel dores & Were chargid in euery side With

bagges ful of gold and ſyluer on hye vpon a towre beſides this whele I ſawe a ſtately perſone lyke to a kyng that lened hym on the walke / And wonder wrothe he ſemyd toward theſe caytyfs that thus were in theyr torment/and ſeyden to them thus/ Aurſyd mote ye be of god and his ſayntes ſuche fals treſon and vntrouthe haue I founden in yow for I tryſted yow and ſh; ued yow wenynge for to fynde in yow ſadnes and trouthe / I had made yow ſomtyme offycers in my Royamme, one of yow Chaunceler / and another Treſorer/In whiche offyces ſpecially hanged alle the gouernaunce / To me ye comen and ſeyden that yf I wold ſuffre yow alone with the gouernaunce of your offi; ces ye wold enacecen my treſour in a lytel tyme/ſo that I ſholdy be ſuffyſaunt of goody to kepe and defendeu my land fro peryl of al myn enemyes andy haue ynow/wherof to mayntene myn eſtat in honour and worſhyp/I wenynge verily that ye had ben tre we men and feythful tryſte to your wordes,and lete yow do your beſt/Thenne went ye forth/andy maden this whele/andy hanged it ful of bagges whiche ye filden ful of treſour/for whiche ye pil led my peple by dyuerſe extorcions/makyng and contryuyng ne we ſtatutes and auſtommes auaylynge to your purpoos whiche as I ſuppoſyd by your owne ſeyng al had ben for the beſt / Wondre ſubtyle was this whele andy of meruelous engyn. For wel I ſawe theſe bagges by tornynge of this whele entre in to my treſory/ ſuppoſynge for certeyne/that to my grete auauntage by the hye ſubtilyte of your wytes aurſyd mote it be/but whenn I was my ſelf entrudy in to my treſory trowyng for to fynde ther ynne this good/that was in this wyſe caryedy by this whele, But ther fondy I nought. For this ſubtyle whele with his mer uelous tornynge caryedy this good forth vnder the erthe/ wel I ſawe the bagges of gold whyle hit was aboue/ but whenn hit cam benethen al went another wey,in to your owne Cofres / Wherwith ye yow ſeluen and many other bryboure were made ri; al andy ryche/ And I my ſelf poure er that I wyſt, Ful glade were myn enemyes that knewen al youre counceylle/ that I my ſelf affyedy ſoo mocke vpon yow/I thought nought but goody/ but wende haue hadde therof ynowe to defende me fro myn enemy; es/And with myn owne goody y tryſedy them, andy ſtrengthedy ageyne myn owne hede / Ye ſworen to me for to be trewe andy feythful/but al I found contrary/and nought as ye behyghte/ For ye were tornynge aboute ſubtylly yow ſeluen as this whele

yede/ye were nought in presence as ye were in absence, In my syght only ye tornedy to the ryght hand/but vnder erthe priuely yestornedy to the lyft handy. and soo was I deceyuedy and my reame more wasted and forfaren by werres and other dyuerse wes yes than euer hit was before/and sothly the people aspyedy wele your subtilyte/ and saide that ye had another whele prpue vnder this forsaid. whiche whele was meuyd by tornynge of this other that one fast/that other soft by leyser and procesſe like to the maner of an Orologe/Soo was it seyd me/that by your cursyd engynes ye were ryght as ogges confederedy and entendyd with other suche brybonrs, whiche that were your vnder offycers/and other of youre assent/traytours and Conspyratours/whiche that were with yow enterlacid to geders, soo that by suche maner of confederacye my councyl and my prpuytes were knowen by letres oute of my Reame. Wherfore ye receyuedy gold of myn enemyes makynge them syker/where. and what tymes/to what profyte and auaylyng of them seluen/they myght falsely entre in to my land to doo what them lyst/ Thus haue ye stolen my Tresour discouered my Coūcyll/and by your fals confederacy destroubledy my Royamme/ and done me grete dyseſe by the pestylence of your cursyd treſon/Now wolde I hold yow subtyle/ye more subtyle/ than euer I held byfore/yf ye couthe with al that Tresour, whiche that ye soo subtilly haue assembledy/make youre redempcion of these peynes/and be deliuerdy oute of this torment/ But sothely/ that shal neuer be/ For right as euery craft seweth his maiſter be it good or bad/right soo youre subtil engyn of this wonder whele is comen hider with yow for to doo you seruyse that liketh you but litell/And all the while that gody is in heuen here ye mote abide, Hider am I come to telle and reprue of youre fals sleigtes/doyng yow to wite, that ye ben now wretchid youre Caitifs at the vttereſt meschyef/And I shal haue ynowe of al that me nedeth/ For better councille wille I haue/and better bewar of suche fals Traitours and fals conspiratours/

After this thenne this mayſter tormentour and hocker that I spak of bifore spake to these Caitifs. that hangen in their tormēt Now haue ye quody he youre ioye and youre solace. suche as ye haue sought and ryghtwisly deserued/ye Traitours. ye pledours/ye aduocates, ye Cōsistoryes/and of the popes Court. ye labeours and maynteners of wrong. bryngers of bribes/norisshers of discencion, ye lyers / and forsworen men/ that hauen doone soo grete peyne and besinesse to sustcyne fals causes to make it semen right

that was very wronge/hyndryng the trwe quarell/and forthe=
rynge the false/lettynge with delayes the ryght to be knowen/ne
suffred nought the sentence sone to be yeuen for cause that ye wold
putte your clyentes at the more cost m fyllynge of youre pour=
ses/And oftymes takynge mede of bothe two partes knowynge
bothes counceyl/and bothe ye deceyuedy/

The Fend reherseth Byces of fals Juges and fals Witnesses
Capitulo V°

Also false Juges haue ben in defaute of mocke suche vn
a trouthe/ For when ye hauen clerely knowen/Whiche part
hadde ryght ye haue nought done thereafter/but syttyng
in youre Jugement ye haue falsely sentencedy ageyne the trwe
parte / by cause that he was poure and made nought your purs
peysen so heuy/ as did that other, namely ayenst suche/ that durst
not appele/ne withseyen your sentence / ye sholde take in mynde
of the kyng cābyses/ that by cause a Juge had sold his Jugemēt
for money he lete hylde hym quyck / & fastnedy the skynne vpon
the same sege ther the Jugement was yeuen/to that ende/Eue=
ry Juge after that shold take in mynd to beware for to juge fal
sely/And that euery other souerayne/Whiche that hath gouernā=
ce shold herof take ensample/ but ye wold nonght beware/ne no=
ne ensample take/there myght yow haue auayledy/Wherfore he=
re shal ye be in peynes euer withoutyn ende /

Also ye lyers forsweuers and witnesserers of falshede for yeftes
and for mede ye haue born fals record/lyedy and forsworen yow
affermynge falshede in stede of trouthe / soo longe tyme haue ye
putte youre tonges to hyre/that now is the tyme come/ that ye
shal wel knowe and vnderstande that I shal array newe your
tonges. For I shal be youre kocher/And by benemons and cur
syd tonges ye shal be an hangedy/ and so shalle ye no more with
your fals tonges deceyuen the peple/
Also ye herkeners of euil tales.that hauen made youre eres lyke
to bagges for to gadren and kepen a maner of wyckednesse/and
afterward reportedy it in place and tyme/Where ye may annoyen
suche as yow lyketh/ To theuys ye haue ben felawes/and the
theft which they haue stolen ye haue you self receyued folc wyng
and gladly herying euery euel speker, I mene of yow backbiters

that stelyth the fame and the good loos of other. Whiche for cau se that they wold hyde the theft and the menure · Whiche they ha ue stolen, they hauen brought hit to yow for to kepe/ Wytyng wel that ye ful gladly wold vnderfonge hit , And wyte it wel had not be youre redy rewyt ; they had not be at al tymes so redy to stele/ But the cursidnes of youre fals rewyte hath made the the ues bolde for to stele and robbe men of theyr good fame/ soo that ful ryghtwysly by the same ewes/ that alwey were so redy to he re cuyl tydynges/ now ye ben hanged/ To yow also theues of o ther mennes good right is that I speke ye haue had handes lymed euer redy for to catche/ noo thynge myght you escape by tho falfe handes/ now be ye hanged/ Now wold I sey that ye were subtile theues/ yf that ye couthe escape and stele fro my presence oute of these bitter boundes. that I haue yow ynne /

Thus wente aboute this bocher to this hanged peple/ and lepte fro one to another/ and smartely he descended for to righte the fire Whiche that brent vnder them/ And after that ful spedly he stert vp ageyne/ he ne was nothyng slowe for to visite this folk in en creecyng of theyr bytter peynes

Of wonderfull peynes/ Capitulo Sexto /

Thenne that al this sawe and byhelde soo grete horroure I had of these merueylous peynes that I fayled in my self/ and felle to the grounde sodeynly in swounyng, but full soone myn Aungell reysed me and sette me on my fete, Thenne I sawe two grete hepes of suche wretchid Caitifs in won der greuous peyne / that one hepe hadde aboute them many grete wolues whiche eten the Caitifs/ and with their sharp teeth ra ced al to pyeces/ they in that other hepe leyen euen vprught ga pyng with their throte / And Sathanas toke molten bras, and cast it therynne/ O dere Wardeyn quod I these merueylous pey nes abasshen me gretely, Techeth me, What menen these wonder full peynes , Of dyuerse tormentes quod this Aungell, ther ben ful many mo than thou hast sene/ for ful fewe it ben sothely that yet hauen be shewed the/ For now hast thou first bigonne for to see the peynes/ yf I shold shewe the al ouerlong sholde the seme that I helde the here/ But somme wylle I that thou see / to that

entent/that thou therby be the more meke/and lofely to thy lord god·that hath the preseruyd fro soo moche meschef/ For sothly/ ther is no torment here/that thou ne hast deseruyd/had nought be the plente of his grace/ that hath the forborne and graunted the to be purged with more esy peynes/Whiche ben verray ioyes in cō parison of the greuous peyne of helle/that neuer shal be ended/

The Angel describeth the peynes by the muses Capitulo Septimo

n OW shalle I telle the of that folke/of Whiche thou asked me / that there ben tormentid / yf thou bethynke on thylke desguysed old/that was so folle and boustrous and hadde so many handes With the folle mamet sittyng on her hedr/thou shalt ful lyghtely knowe and vnderstande/ What maner folk ben these/ These ben sothely scolers and disciples of thylke Wretchyd olde/ that ful besyly and gladly haue studyed in hyr lore.and ful long tyme studyed in hyr scole/Of What maner occupacion they haue ben here bifore/thou myghtest vnderstande by the Wordes of thylk folle bocher/that so besy is about them/These it ben that by fals menes and subtyll extorcion haue spoyled the pore peple/ryght as this old caitif Couetyse hath taught them and counseyled/These Were fulfylled to eten the pouure bestes at grete morseles and smale after that they foulden plente for to byte With their hoked treth and catchynge clawes they haue them al to rafyd lyke to Wyld rauysshyng Wolues/therfor of suche beestes as they haue them self in Werkes counterfeted. now ben they them selues to drawen and to tornedy Without ony rest. These other that lyen soo vpright gapyng a Wyde/tho ben vsurers that Wyllen nought be hyghely renomed of theyr craft ne axyn it in the market. but preuely in hernes they spoylen the people by lytel and by lytel/ and maken them selues Ryche/and alle other generally/ that haue set their hertes ambicyously for to kepen and assemblen sommes of Tresour/ tothe of gold and syluer and kepen hit Without ony cause / For sothely suche auarous folke/that soo couetith money / yf al the brode see Were fyn brente gold.and the erthe ther to as good/as euer Was ony founden in Tresoure or in myne/and al Were their owne·hit shold nought suffyse to theyr Coueitous hertes / that they ne Wold be besy for to

gadre more therby, And neuer for to amenuse it/ne take nought therof/for thynge that myght befalle/ but yf they Wyst ageyn; Ward to fulfylle the somme, Thus hath Auaryce them seruyd and seruen shal hereafter castynge the hoote metal euen in their throtes for to fylle them /that neuer Wold be fulfylled /
But nolw I suppose that they haue ynowe/for it is so hoote that it brenneth contynuelly Within theyr hertes/ A cursid scole haue they studyed ynne/and cursid is theyr arte, that so is torned in to hoote brennynge fire/that neuer shal ne may be quenchyd

Here beyn shewed the peynes of yweful men / & inpacyr capitulo Octauo

a For this/ yet sawe I many moo tormentys • Wherof I Was abasshed / but euerichone taught me myn Angell/ I sawe a fuynoys brennynge alle shammed With fyre/ and al aboutes in euery side therof many fowle assembles of ful lothely ghoostes/ Somme of them besyed them for to make cordis And Whan they Were made delyuerd them to other/ Whiche that maden faggots of sowles and bounden them to geders by ten and by twelue, these sowles as me semyd Were al ful of pryckes lyke to a porpeyn so sharp and soo pryckynge/ that no man myght neyhen them, and thenne Were there other that With fyre pykes cast them in the forneis/that al Was enflammed With smokyng fyre. Here quod myn Aungel myght thou see and knowe folke that nought ne couthe suffren/but Were yweful and inpacyent to al men aboute them/that al Wey hauen sought Vengeaũce by Wordes and by dedes, to be Wroken Vppon tho that ought haue myslyked them. And euer haue they in theyr hertes holden Wreche & rancour, ne nauer Wold forgeuen for prayer ne for plesaunce/ that myght be done to them/This is the Wretchid lygne of malicions peple/suche folke it nedeth thus for to bynde in fagottes/and cast them With forkes in to the fyre. And better is it/that they brenne than that they hurt other folke With their sharp pryckyng/
So mocke haue they Woundyd and forpryched other folk about them / that nowe it is hye tyme that they brenne and poynte no more, Joynyng to this forneys ther stood an huge Whele/ Vpon Whiche Were many caitifs tatchid With hookes/ this Whele twoo fendes tornedy ful smartly. and tho that hanged ther Vppon they

maden them for to hurtlen ageyn a pyler/that stoody bestdes that Whele/ so that at the hurtlynge/ hit semed as theyr brayne sturt oute,and theyr eyen also felle oute of theyr places.Of this Whele myn Angel told me euery dele the soothe/that made me sore adred/these ben quod he the children of trusteſſe that slepyn in slouthe and lachesse/beyne and ful of ydelnes and al maner vnthrift/And these it ben that haue borne theyr burdons without cause/for they Wold nought therby reysen them self ne releuen. but slouthful haue they ben aboute theyr owne hele Whyen they were fallen and leyen defyled in the donge of synne/Ne they haue not for theyr forfet taken noo penaunce.Al be hit/ that for somtyme theyr leWd lyf displesid to them seluen/ And sothely somme of them haue had suche maner of displesaūce wodely in theyr hertes that for very heuyneſſe they cast doun their burdon thorugh foly of despeyr/So haue they ben forfarin With indiscrete sorowe.as Was cursyd Cayn the fyrst borne child,To that ende thenne that they be Waked of theyr drury slepe.they ben sette vpon this Whele here in the peyne of helle/and soo despytously tornedy aboute/ that none of them shalle be soo fast slepynge / that he ne shal aWake namely Whyen he cometh to this pyler. Where that they so strongly hurtlyd With theyr heedes/ So Who that ne lyst nought aWake in that one side / he shal in that other. Grete encheson hath euery synful Wrecche for to flee slouthe and Wake in good Werkes that they kepe them fro pleyenge of this perylous Whele/

The peynes for glotony Capitulo nono

Thenne saWe I yet another companye / of Whiche foWle Sathanas slytte the throtes/ and drowe oute theyr tonges vnder the chyn,And these Were leyd a long vpon a table that Was couchid With sulfur and With quyck coles Whiche brente them ful bytterly With the foWle flamme that wose oute ther fro.These ben folk quod myn Angel/that hadde none other cure ne besynes/ but only to fyllen theyr beliyes/they hadde none other lust / but al day syt at the table/these haue ben bollers of Wyn and of ale/dronkeleWe suffetours/so vnmesurable in their expensys / that many other myght haue ben fed and fulfylled With theyr superfluytees.But soo mocke hauen they loued and

delytedy in the passage of the fowle throte/ and in the lady of the fery forge / that forgeth with hyr treth al that she wyll cast in to his gorge. And what ne lyketh hyr nought she casteth it oute ageyne/ Suche folke haue ben soo delycate and lothe to good werkes/ that now hath glotony them by the gorge or that they be war re/ and ther they be rent and to racyd, slitted and euell woundid Dame wonge the maystresse of this forge is put oute of hyr place by cause of her ryote. and not by the dore/ but vnder the threshfold drawen oute for that they went al that she wrought in to a fowle swolowe/ that stanke ful hydously. there had she alle hyr luste and alle hyr delyte. Now mowe this folke swolowe ynoke of the fyre of helle/ and lycken till them lothe/
One auanntage they haue/ the wyndowe is open, In this fyre haue they theyr sepulture. none other be they worthy with the ryche glotony/ that lacketh water to kele with his tonge

A peyne for lecherye/ Capitulo Decimo

Fast by this companye yet salwe I more / how two and two to geders were leyd vppon couches full of sharp thornes/ and fire vndernethen, that burnte them in euery side in theyr couches were grete foyson of wodes and of serpentes hydous and wonder huge/ and many other fowle wormes that grwous is to telle, These wormes byten and stynge them so sore in euery side/ No man knoweth the peyne/ but he that hath assayed Of these myn Angel told me shortely/ these ben quod he peple of dishoneste/ I can nought sey fully how fowle and abhomynable And wite it wel. that these it ben that so horybly stynken at alle tymes to me and my felaushyp/ for they haue lyued ful vnhonestly in fowle lustes of flesshely filthe/ bothe pryue and aperte For whiche they ben punysshed ryght fowle and grwously/
There also salwe I a wondre grete pytte that stank ful grwously al ful of vermen and other of horribilite of pytche and of sulfur and brennynge fyre the grete horrour therof may not be lykened ne declared by no maner of example ne thought of mannes herte / Huge multitude was there of moche dyuerse peple in grete peyne and torment/ Somme hanged by hookes. and somme by

wopes/Somme were brayned with hekels,and somme heten with staues and many other instrumentes/with whiche they were tormentid/there was in that pyt a wonder hydous crye and an huge noyse/and thus I herd hem seye/ Alas wretchyd Caitifs / where to were we borne for to be dampned and peyned in suche greuous torment / we couthe neuer byleuen ne trowen for sothe that men haue said vs/whiche that vprenyd vs/and vnderwoke vs of oure cursid lyuynge,they told vs what meschyef shold vs betyde for oure folwe synnes/But al was for nought we held it but a iape / And now we deyen here for oure wronge werkes / And oure deth is withouten deth.for it hath none ende/ In euery side myght I here suche noyse and crye/ that moche hit bothed me/Euery where so wonyd allas/And the folwe fendes al wey ronne ful besily/and broughten moo suche Caitifs/and cast hem in the pytte that was so ful of al maner of meschyef /
Now what seist thou quod myn Aungel/thou hast sene a lytell parte of helle/many hydous peynes and greuous tormentes/ wherfore yf thou were wyse / thou haddest grete cause to thanken and glorifyen oure lord Jhesu Crist euer withouten cessynge that he ne suffred the nought thus to be dampned ne thus to be tormentid/Hyhe thankes and honour quod I be to that gracious lord/ But now I beseke yow that ye telle me of these last peynes that ben in this depe and horryble pyt/whiche I haue now sene/
This pytte quod he is the chyef and the manoyr of helle that is clepyd Abissus / in whiche is soo moche multitude of peple/ that thou hast not sene as yet the honderd parte of hem/This is cleped the Caudron and the pytte of helle/and many other names hit hath • wherof I recke but lytel at this tyme/But thou shalt vnderstande that in this pyt ben paynyms and hewetikes and other wycked tirauntes and myshileuynge men/ that pursuedyn hooly chirche that ben dede withouten conuersion/and veray repentaūce of their wickednesse/ ther ben also other fals Crysten that brekyn godes hestes / and they also that purseweth and disclaundreth good trewe techers of Jhesu Cristes lawe / that wold nought that the fruyt of holy scripture were knowen to the peple/lest hem seluen shold be despisedy for theyr folwe lyues.that listeth nought to lyuen after godes lawe ne done as he taught/but after their folwe desyres/therfore ben they cast in this folwe pytt/and thyder ben they dampnedy withouten redempcion euer withouten ende / Here shalle they lye in peynes andy torment in stynke andy

corrupcion euer perdurable / & Whan that oure lord ſhall renewe the World/al their brennyng & ſtynkyng & other horrible peynes ſhal eke be renewed/& al the filth ꝑ may be foūde in euery other place ſhal be caſt therto. A nōder meruelous thyng is this qd I in myn vnderſtādyng/hou that this Jugemēt may be acoūtid rizt Wys/that only for a dedely ſynne done but one tyme the ſynfull ſhold be dampned to eternal tormēt of this horrible peyne/or that a man ſhold bewepen euer Withoutyn ende the Werkz or the purpos of a Werk With full conſent of hert that was not contynued the ſpace of an houre/The ſynnes qd myn Angel ben not conſidered only after the tyme in Which they Were contynued. but they ben after the diſpleſaūce Which he taketh therof, to Whom is the trеſpas. For he to Whom this trеſpas is done/ is Infynyt in al maner Wyſe' Infynyte good/Infynyte Wyſe/& Infynyte myghty. Infynyte vertuous/& Infynyte perdurable/thenne is ſynne to hym in al contrary, For it is infynyte euyl. Infynyte foly/Infynyte feblenеſſe/Infynyte Wrtchidnes/ And though that it ſeluen haue no Wry beyng yet is it ryght that it be infinytely punyſſhed/ And Wyte it Wel that Adam was not dampned ſympelly for etyng of the Appel. but for diſobeiſaūce to the heſt of god/for ſoth it is as Wryteth ſeynt Auſtyn/ Synne is nought elles but a turnyng a Wey of affection fro good enchaūgeable to another good flyttynge and Warpable / Withoutyn fayle the appel that Adam ete Was good in it ſelf and leeful to be eten had not god forboden it/ But When that Adam turned his affection fro godes Wylle that is vnchaungeable. and ſet it in luſt of the appel ther he fylle in ſynne/ And after ſeyng of the ſaWter/ Concepit dolorem/ther bigan the ſorowe conceyued in the ſoWle/ but yet this ſynne Was nought to the deth/ And Whan he conſentith to the etyng/ Parit iniuſticiam/ thenne Was the ſynne as a Worme quyck in the hert/and ſoo he Was pregnaunt of vnright Wiſneſſe and fool diſbeyſaunce/ and this Was dedely ſynne / But Whan he took and ete it/ peperit iniquitatem/ He brought forth the curſid Worme of Wyckednеſſe that neuer may be ſlayn bifore the Worldes ende/ Sithe it ſo is thenne that Adam thus lyghtely for this inobedyence Withoutyn ony more Was dampned With alle his yſſue and the dede in it ſelf Was nought ſoWnyng to euyll/ but leeful to be done had it nought ben forbode/& this dede done but ones & in a litel tyme/ hoW ſhall thenne another ben excuſed that is in the ſtrydyng of Criſtes blood raunſond fro that ſynne/& knoWeth the

perylle of ſynne by techyng of holy chirche/and neuertheles Ryp-
tyngly and Wylfully he falleth in Wel Worſe / than euer Adam
dyd/ & namely they that multyplyen theyr ſynne euer more and
more/& for Werkes and Wordes of penaũce Vſen Wordes of blaſ-
femy boſtyng & auauntyng of theyr folye With horryble othes
ſcornynge and diſclaundryng al tho, that counſeyleth them to bet
ter. Jt is ful grete merueyll yf euer they come to grace, thenne ſe-
ye J thus/ For as moche as the offence of ſynne is ageynſt hym
that euer is perdurable and for the forberynge is brought perdu-
rable ioye/ But he that Wylle neyther obeyen to the lordy that may
done What he Wyll neyther in hope of perdurable ioye/ Good ſky-
le it is that he be punyſſhed With perdurable peyne/ & ſothe it is/
that a ſynner yeuen al to luſt Wold fayne continue that luſty lif
euer Withouten ende yf it Were poſſible/ therfore the ſynne is re-
Wardyd after that luſt that is Vnmeſurable, Alſo many maye ful
ſmartely & in a lytel tyme make a contract/ that nedes mote en-
duren al his lyues ſpace/ ſoo dothe a Wrethe conſentyng to ſyn-
ne/that foly is perfourmed in a lytel tyme/ but the bargeyn is
perpetuel peyne, Many other exemples myght be made in thys
matter/but theſe as noW ſuffyſen/Whervof thanke god/& yeue hym
preyſynge & Worſhyp that thou arte nought ordeyned to ſo moch
meſchyef, Yet of thyng that ye ſeiden quod J am J moche in dou
te that ſynne ſhold be a tornyng of affection to a chaũgeable good
ſich ſynne is the Worſt thynge poſſyble/

Seynt Auſtyn quod myn Aungel meneth only of the grounde
of ſynne Whiche is nought elles but a good thynge deſordeynly
deſyred ageynſt godes Wylle. NoW Vnderſtande J Wel quod J
that he that ſleeth a man dothe that dede for ſomme goody thynge,
that Weneth for to haue therby Whiche he deſyreth / and ſoo ot-
ter ſynnes/ But Worſhyped be that blyſſfull lord euer Withoutyn ende
that he Wolde Vouchesauf of his habondaunt grace for to ſauen &
exempten me of ſoo moche meſchyef/ For by the rygour of right-
Wiſneſſe J ſholde haue be dampned / for my cauſe Was ſo feble
and in hit ſelf nought able to mayntene/ J owe alſo for to than-
ken yoW that ben my treWe ayde that ye Wold ſoo mocke labouren
to ſhelden me the peynes of helle Withoutyn entryng therynne my
ſelf either felyng or trẽt, J thãk you alſo With al myn hole affec
tiõ/ þ ye me haue gouerned & kept in to this tyme/ þ noW J fele &
ſee that the peynes Which J felt before haue not ſo moch myzt ayẽſt
me as they had & my fardel alſo is not ſo grete/ the half is abatid

The Fourthe book begynneth of the grene tree and the drye and other Wonderful syghtes/Capitulo primo

I N this mene tyme that We thus talkedy/me seemydy/that helle Went awey fro me/and that I also departid fer fro it/ Neuertheles I sawe hit contynuelly/so ferre ne passedy I nought / that it ne Was sene of me What tyme that I retournedy my Vysage thyderWardy / Neuertheleter longe ne Was it nought er that We Were returnedy ayene abouey the erthe/fro thens that We departid/Thenne sawe I before me a thyng Wherof I Wondredy · for suche a maner syght hadde I not sene byfore/I sawe m a fayre playn a multytude of pylgrymes pleyenge With an Appell bytWene tWoo grete trees/ one of the Whiche Was fayr & grene full fressh & lusty to loke vpon & that other drye Withonte ony maner lustyneesse or Verdure. Seest thou quody myn Auugel the yonder pylgrymes / ye quody I/ I see them Wel, but it Wold full gretely ease my herte yf that ye Woldy telle What that pleye meneth/ Therr nys quod he no pylgrym so Wyse ne soo holy that soo certeynly can holden his Wey/ that he ne shall fynde somtyme hevynesse andy sorowe at his herte/Wherfore hym nedeth of solace and disport . WherWith to appesey his herte as Who soo Wold stylley a child With some manere of comfortable myrthe of recreacion / Wherfore Wyte it Well/that these that thus pleyey here to auoydey theyr hevynesse they haue foundey vnder the yonder grene tre an appel/ Wherof they hauey grete ioye andy comfort / With the Whiche appel they pleyey as oftymes as they hey annoyedy/ And Wyte it Wel that this appel is nought Withoutey grete comfort. for this is nought the Appel/Wherof Aristotiles Wrote that merueylous book/ Ne this is nought sothely adams appel, by Whiche so moche meschyef come to the Worldy/ but it is the Appel that by cause of Adam and his lygnage Was hangedy vpon this drye tree. Whiche that greWe before hand vpon this grene florisshynge tree / And fro one tree to another Was he translated and borne fro the grene tree and put vpon the drye tree for to restorey this drye tree to Verdure and to freshenes that Was by lafte hym of old tyme by the surfet of youre fyrst fadre;

Here folloWeth of the Appel tree/ Capitulo Secundo

n OW take hede & here. for first Wyll I telle the of this appel tree er thany I telle ought of this fayr appel/ & I shal telle

the fro whens hit come and how hit ympeth / What tyme that Adam hadde eten of the Appell to grete harme of hym self & alle his yssue after hym / the pepyns of that Appel he plantid within his owne hert / wherfore his trees or braunches spryngynge of the pepyns were bycomen wylde and vnfructuous / in to the tyme that vpon his braunche was ymped a graf, that was taken fro a free appel tree and a fructuous /

Soothly the appel whiche that Adam ete was of a ful good tre and the fruyt it self full good fayre and swete, al be it that hit was of hym mystaken and eten oute of tyme /

But for as moche as Adam was nought soo well disposyd to etyng of this appel / as it had ben nedeful for inconuenyence of the season / in whiche he receyued it / these pepyns myght nought kyndely as they shold renewen in to a good Appeltree / wherof hit be felle that in these pepyns was bredde a worme / and closid within Adams herte the vnthryfty vice of disobedyence, whiche worme soo hath forfaren these pepyns and corrumpeth them within, that they myght nought kyndely sprynge to a fayre Appel tree / but to fowle buskes and wylde that myght nought fructyfyen, no holsome / ne lusty fruyte, but bytter and vnsauoury /

Whiche fruyte the Mayster gardyner ne wold nought putte amonge his other store among his other fruyte, but lete caste it to the swyne of helle in to the tyme / that it lyked to the hyghe lord to ympen a good graf as is byfore said / whiche that was to hym ful dere and precious / and taken froo that ryal and worshypful Roote Jesse, Nought withstandynge that this Roote was wylde lyke that other / yet sprange therof this Roote soo noble a braūche that was ordeyned and predestynate by the blyssynge of the good lord for to receyuen eyempcion of this forsayd wyldenesse after that hit were graffed vppon the stokke / vppon the whiche hit shold be ympyd /

This stok was that noble / and trewe / and vertuous wyf seynt Anne vppon whiche full couenably was ympyd that noble forsaid braunche oure blessid lady whiche that we clepen the soueraine solace / and the welle of saluacion of the kynd of man. Whiche that God despoilled and made very clene / and naked of al mäner vice and corrupcion, whiche that come by nature of this woke fully hakewed and preserued fro all maner tatches of synne Ozygenal and other / So that when that this graffe had taken kynde and moysture of this forsaid stock / on whiche hit was

ympyde it bycome a ful ſwete and couenable appeltre for to bere good fre fruyte agreable and holſome to the etyng of ony wel diſ poſid creature . An appel eyther fruyte of more noble valewe or more worthy prys ne was there neuer none than this gentyll ap pel tree brought forth after a fewe yeres , Sothely this was the very tree in vnderſtandynge, whereof wrote Danyell the prophete whiche that Nabugodonoſor ſawe in his ſlepe ſtandyng in myd des of the erthe.ſoo that fro euery parte of the worlde euery crea ture that nede hadde myght yf hym lyſt behold it to his hertes ſo lace and comforte/ſoo ferforth that excuſen hym ſelf ne may noo e at al/that he ne maye ful lyghtely fynden this tree yf that hym lyſt for to loken to ward/ Ful many trees ther ben that nowhere ben knowen but only in the countre where that they growen/ But this tree the good lord hath ſette as ſeyth Ezechyel in myd des of his people al londes aboute hit/ ſoo that who ſoo hath ony thyng to done·he maye ful well and eaſyly fynde it/he faileth not therof/wherof ſeith seynt Bernard her owne ſubtil clerke / In hyr as in a myroure that ſtandeth in the mydes euery creature may ſetten his ſyght in what place or what parte that he be ynne In heuen or in erthe/al thylke that haue be or ſhalle ben hereafter yf that them lyketh to geten here grace and hyr benyuolence / This tree alſo is wonder ſtronge and myghty aretchyng in to he uen·ſoo that ſhe ſuffyſeth to ſuſtene and to bere al tho that wyllen reſten and lene them ſeluen to hyr , And fynally/ſhe wylle and alſo ſhe may ſenden grace fro heuen ful redyly/ as often as it ne deth/She hath hyr reward and beholdynge aboute by all the erth ſoo that ſhe knoweth and ſeeth euery mans herte of tho that here biſeketh whether that it be of hole entent or elles / She knoweth what they ben/ and how they demenen the dayes of theyr lyues and what weyes they wenden.be it ryght or other / Here wordes ben leues of ful huge beaute/aud all that ſhe ſeeth hit is full of amyable ful ſwete / and ful luſty enlumyned all with ſouerayn charyte / And wonder wele ſhe maye kepen and byſhadowyn vnder hyr fayr braunches al tho that ben wery of theyr labour/ vnder this tree dwellen al beeſtes/ For why al that lyuen beſtyally encombred with ſynnes vnder hyr ſhadowe they ben fauoured and ſpared and longe tyme / for to that ende that they maye take better auyſement for to amenden theym ſelues without foule rebukynge / or haſteneſſe of venge ; aunce / In here luſty bowes / and here

fayre braunches that is in hyr plentiuous benefetys. the birdes of heuene ben alwey couersaunt / that ben spyrituel men, that ben contemplatyf. and hauen sette theyr hertes in heyghte and drawen them oute of this moddy erthe/ This tree is so fructuous/ that al folk ben refressshed and fulfylled euery day and euery houre noo tyme ne fayleth them therof/ but yf it be long vppon theyr owne slouthe/ This fruyte is the Appel/ with whiche men must pleyen them to auoyden theyr heuynesse/ this tree that bare this Appel/ she bare neuer no moo, ne neuer shalle hereafter, And now is she discharged therof/ and shalle no more beren it. but it must be reste red to the Tree that Adam despoylled in stede of the Appel that he ete/ wherof we haue spoken and more mote hereafter/ And ryght it is that thou knowe clerely how that this dyre tree was restablyssshed / And how the forsaid Appel was restored with; oute whiche restitucion Adam ne none of his lygnage ne myght nought be quyte of the surfet of thylk noyous Appell/ whiche he thus hadde spoylled, fro this tree/ and eten hit ageyne the wylle of the souerayne gardyner

Oppynyon of the Crosse/ Capitulo Tercio

Oppynyons ben ther fonden, be they soth/ or elles hit needeth o not fully to byleuen them/ ne fully to reprouen / What tyme that Adam lay as seyth this oppynyon in his deth bed he send his sone seth to paradys for to fetche hym medecyn & helpe for his dysese/ He dyd his message thenne as he had in charge, of his fader / And thennes he brought a braunche delyuered hym by an aungel of the same tree/ that Adam hadde spoylled whiche Aungel badde hym to planten this braunche / and hit growen to a grete tree, and suche fruyte sholden it bere/ wherby that Adam shold haue his hele/ So was this braūche planted in the same place where Adam was beryed & waye afterward to a gre te tree and was after hewen doune for to be made a beme in sala; mons temple/ but it wold nought be acordaunt to the place that hit was ordeyned for/ And thenne was it cast oute/ and maade therof a brydge ouer the brook of Cedron in the Vale of Jose; phat in to the tyme that the quene of Saba come to Jerusalem / and shold haue passid that brydge/ thenne she eschewed it / and took another wey fer about the ate & come to salamō & seide þ vpon

ſuche a tre that lay ouer that broke ſhold ſuche one be hanged by whome the Jewes lawe ſhold vterly be forgone that was this ſwete Appel Jhesu Cryſt that after was hanged vpon this ſame tre/ by cauſe of theſe wordes thenne of this wyſe lady this tre was taken thens and caſt in the pond/ whiche that in the goſpell is cleped probatica piſcina / But whether that this oppynyon be ſothfaſt/or elles lytel charge is it/Neuertheles it may be trowid by lykely euydence that the tree of whiche the Croſſe was made / ſhold come of the ſame/ whereof Adam ete ſo that in punyſſhynge of his myſorde and reſtablyſſhyng of this Appel/hit behoued that godes ſone were made an appel, and that it ſhold vpon this dreye tree be tatchid and ſtretchid openly to ſhewynge of al the world And whether hit be ſoothe or noo that the tre/on whiche he was hanged thus come of that other tree that Adam hadde ſpoylled the ſothe hit is / But the luſty greene Tree hadde ſpoylled of hyr appel/as that other was before elles myght neuer the appel haue be reſtored/ne the treſpas fully punyſſhed/ne neuer haue be relecyd. Wherfore was it good ryght/ſith that this olde tre thorugh ſpoylynge of his fruyte was woxen dreye and al wicke outen humoure / that it ſhold efte by reeynynge of newe fruyte eftſones be reſtablyſſhed and be made grene in floriſſhynge as it was before/but al dreye and humourles hit ſtoode to euery mans knowynge in to the tyme that the worthy lady Juſtyce with ful fyers ſemblaūt come forth for to makeen an ordynaunce/ that this myght be done/

Juſtyce ſpeketh to Virgynyte/ Capitulo quarto

OW take hede and here how among the braunches of this grene tre there was a lady hyd/that with ful huge dylygence kepte this Appyl / and the Appyl tree/ſoo that none ſhold it hurten ne harmen by vnſkylful touchyng/this lady was the floure and the fayre bloſme of this tre/whos whytenes paſſyd the ſnowe/more ſwete ſmellynge was ſhe / than the baume/ more bryghter than outher ſonne or mone/She was ſuſter to Aungeles/and was cleped Virgynyte/ To this noble lady Juſtyce approchid/and ſaid to hyr thus.

Dame blaunche quod ſhe.take hede what I ſhall ſeye the/it behoueth,that thou here me of a lytel thynge, And thou doo hit gladly withoutyn ageyne ſeynge-ryght as I and reſon ſhall ſhewe the ſewyngly / Adam ſomtyme ete of an Appel/wherof he

dispoyled this dryc tree/ Whiche dede Was done al ageynste ryght And Wyte it Wel/ but yf it soo be/ that also good an Appel and better than the rather Was be restored to this dryc tree/ Adam and alle his yssue ben dampned for euer Withouten hope of other helpe or socourr/ Now is it soo/ that this Appel tre that thou kepest besyly Was growen of this forseid Adam ryght as his kyndely heyre/ Wherfore skyle it is, that by them and theyr besynesse/ this dryc tree be restablyssbed, and ageyne clothyd With this Appell/ Soo thenne hit behoueth/ that thou suffre me goodly for to take this Appel/ Whiche thou hast to kepe / that I maye tatche hit to this dryc tree/ and fastne it With nayles to that ende/ that Who so gothe by the Weye, may see the restitucion/ soo that Adam be excused of that other/ Whiche he woke Withouten leue of the souerayne lord/

Wyrgynyc answerd to Justyce Capitulo quinto

Yrgynyc thenne answerd and said in this Wyse/ I myzt Wel Withseyn this thynge/ that ye asketh/ but pleden ne can I nought/ but With shamefastnesse and symplenesse Wyl I kepe this Appel / that no Wyght ne hurt the tree/ ne the fruyte / as ferforthe as I may / Neuertheles for to Wyte What skyle ye haue to purseWe for this appel / I Wyl knoWe youre name/ Whiche as me semyth by semblaunt and by habyte / that ye shold be Justyce, Alisandre the grete kyng Was somtyme in a full fer and sauage countre ; Where he fonde tWo trees/ that Were cleped of the sonne and of the mone. Whiche trees told hym his fortunes that lyked hym but lytel/ and after that byfellen ryght as they seyde/ Sith thenne that ye ben Justyce/ as semyth by youre occupacion ye shal make these tWoo trees for to speke clerly/ ryght as thou dydest these other forsayd / soo that this tree, that selyth hyr seluen Wronged by spoylyng of hyr fruyt. and asketh restitucion shal fyrst haue audyence to make hyr complaynt/ and that other shalle answere as hyr semeth good / And When that they bothe haue pledyd theyr caas / and sought oute the trouthe lete the Jugement be yeuen / as ryght Wylle Warden, and soo may fynal pees be dressyd bitWene bothe partes / Soothly quod Justyce her to I consent, I Wylle nought contrary to this ordynaunce/ Thenne spake he to these trees, & sayd in this manere

Ye two trees quod she yf that ye lyketh to pleden youre cause. I graunte you leue/seyth what yow semyth euerych in his parte

Here compleyneth the drye tree vpon Adam of spoylynge of the Appyl
Capitulo seyto

Thenne said the drye tree/I compleyne me gretely vpon
I the first man/Whiche that without leue of me/or of my
souerayne spoyled me of myn Appel/and ete it to his owne disworshyp & my ful grete harme/and huge disauauntage I haue by his foly lost all my franchise/soo that I am become alle wild and fruyteles/and after departid fro my stok translatid fro place to place/ne neuer founden couenable to no manere of pro fyte/And this haue I suffred by cause that I was lyke to other barein trees/whiche that were growen to that ende for to doo Justyce vpon them that were theues and morderers/soo that I ne may no lenger suffren ne dissymyleyn/but that I wylle pursue to recouren yf I may/that me of ryght bylongeth to honoure and worshyp for to haue restablyssheme nt of my fruyte. Whiche was fro me despoilled/namely syth I see that in my presence a suffysaũt appele growynge in this fayr florisshynge tree/by whiche I may withouten ony delaye haue ful restitucion/Soo I requyre yow Justyce that ye doo me reson/and make me haue delyueraunce of that I haue duely here asked bifore yow

The grenetree answerith /Capitulo/septimo

Thenne ganne this fayre grene Appel tree to shaken hyr
I leues/and said in this wyse.though it so be she sayd that I am comen of Adam/and sprongen of his rote/yet is not in me the venym that come in to Adam by etyng of the appel. For I was ympyd freely and vtterly exemptyd fro al maner tasches of Adams foly/ne in me may be founde no manere of tast ne sauour of nouther stok ne roote/so that I ne owe no suche restitucion after my Jugement/but only they ben due to payen this dete that ben corrupte and enuenymed by the forsaid roote. Al so in that other side I ne bere neuer no mo.but this one appel

of Whiche the pepyn Was brought me out of heuen, Whiche I held Within me fully nyne monethes hyd right euen in myddes of my body/and of me hath he tearyued only the rynde or the parying yf I soo shal clepen it/Whiche that ye seeth Without/Whiche hath soo be Wrought With influence of Vertu descendynge fro the sonne that I maye Wel be cleped only the Appeltree and bearer of this Appell Without medlure of ony straunge corrupcion comyng fro Without/Wherfore I see nought, Why that it shold nott be drawen oute from me myn owne swete Appel/that is clepped Jhesus/Whiche that is euerydel graunted me frely fro heuen In hym is no parte of Adams cause sauf only the rynde Without Wherwith he hath couered hym self Within my body/ In Whiche rynde is no maner of synne/ne defaute for he ne come neuer nyhe the olde stock/on Whiche that I Was ympyd/ne neuer henge on other tree than only on me soo that bothe tree and fruyt ben hoole Without corrupcion/and frely exempt fro al maner of synne/hold maye thenne ony creature seyen that he oweth restitucion/ that neuer ne dyde trespas neither in Word ne dede/Justyce ne maye nought endyten this sentence that this shold be due/ they only owen to payen this dette to Whome the synne of Adam hath attayned by Very succession and descent of kyndely heritage/

The drye tree answerth Capitulo Octauo/

Thenne answerd the drye tree and saidy in this Wyse/Certes quod she/I put neyther Vpon the ne Vpon the fruyt no maner of blame, ne that ony other shold establysshe and restoren this spoillynge/but only the synful heyres of adam and successours by descent of his first trespas/yf they had power therto. For nought only they owen this restitucion/but also they owen ouer this for to payen hym amendys to Whome Was the trespas of disobeisaunce agayns/Whoos commaundement he brake But What amendys myght be so grete, that it shold be suffysaūt by Reson as for soo grete trespas/ For soth it is the surfet ꝑ Was soo huge that bothe man and Woman haue therby lost theyr soules hanysshed oute of paradys in to the pryson of helle/

Now is it soo that by reson nought only suffyseth the restorynge of my fruyte of Whiche I Was despoylled/but there nedeth to be done therfore double satisfaction/soo that the amendys must be payed to god Whiche amendes must ben in value and in gretnes and also suffysaunt as he hym selues is / to Whome the trespas Was done/And also thylke that god fourmed to his ymage and very resemblaunce of hym selues predestyned to saluacion must be bought and raunsond in this maner Wyse/soo that the prys be of euen valewe or better than hem they that ben in prysons/ For soth it is/that this Wycked tyraunt that holdeth them in Ward is so ouerthwart that he nele noo thynge abaten of the prys/Ne he ne coueteth ne asketh nought at al/that this grene tree shold restablysshe me of my despoylled fruyte/ for leuer is hym the prysoners than ony other payment. And also he may nought aske of ryght no thynge of this tree neyther of her fruyte/for they ben bothe Withouten ony tatche of synne or mysdede. But I aske hit in as moche that both tree and fruyte ben comen of Adam/as his verray heyres by descēdent of his fyrst Innocence/in Whiche he Was fourmed at his fyrst begynnynge/And to this Appel only apperteyneth the power and the effect of al this restitucion. and also of the ful satisfaction in as moche as there is none that maye be Worthy/ne peregal in value/but only that same Whiche that is so suffysaunt that though the trespas had ben a thousand part gretter he suffysed fully for to make amendys / and soo maye none other/Wherfor in as moche as appertayneth to my restitucion that owe to be restablysshed of my despoylled fruyte/I aske this forsayd as touchyng the satisfaction of the trespas I may Wel suffre yow deuysen in youre best

The grene tree to the dry tree/Capitulo Nono

O this answerd the grene tree. and these Were hyr Wordes/Is this ryght quod she that thou askest now that
t he Whiche neuer deseruyd peyne by nought/that euer he dyde ne saide in his owne persone/ne by nought that he hath taken of naturel corrupcion, neyther by descent of synne Origenal shold he bere the peyne for hym that hath mysdone shold he restore thy despoylynge that no thynge took fro the, Shold he by cause of his

Worthyuesse be the Wordes tretyd/ by cause that he is of hyr power
shold he be put at meschyef/ by cause that he may hele and helpen
al creatures as theyr souerayne solace and comforte / sholde
he be destroyed / this were a Wonder thynge to be asked. that he
sholde paye thy dette that no thyng ne oWeth • and he shalle goo
quyte that hath done the trespas. And What skyle is this Dame
Justyce that ben so trewe and sad m al youre Jugementis that
for the restitucion of so lytel a thyng shold be paid the ValeWe of
a thousand tymes better / Certeynly the Appel / that Adam ete
Was of litel ValeWe / And yf it had ben soo precious as it is ma-
de of thylke Wycked serpent ne myght nought haue touchyd it ne
it myght not haue hurt so sore thylke that receyued it / Why shold
thenne this drye tree aske myn Appel as for hir restitucion of so
lytel thyng it semeth me Vnreson sith the prys of myn Appel is
of suche ValeWe that it passeth the estymacion of ony creature /
A Wonder greuous thyng it semeth to me / that he that nought ne
oWeth shall payen for the dettour hym seluen. and he that nought
hath trespacyd shall be put m peyne / and ye that hath mysdone
shalle passe Withoute punyssement / soo Wylle none Jugen that
Vnto reson hath ony reWard /

The drye tree Vnto the grene tree Capitulo / y /

Et answerd the drye tree and said ryght euen thus / soth
ly quod she yet saWe I neuer tree that Wold nought sa-
ue hym seluen by moysture draWen of the roote, yf hit
myght be and receyuen tylthe and amendement / And though it
soo be that I be testablyssyd by this fraye appèl / ther by shalle
the grene tree lesen nought at al / but Wel I Wote it Wyl be for
hir grete auanntage / She shalle neuer soo moche profyte haue by
the kepyng / For Why / yf it soo be that I haue this Appell resta-
blissyd Vpon my self / What tyme that it hath be beten tormentid
and broken / percyd With nayles and tatchyd Vpon me / the Ju-
se. that yssueth ther froo and renneth to the erthe shal be Veray
medycyn to his oWne rote / of Whiche he Was growen. for by that
lycour al mankynd shal be bought and fully delyuerd / there
may none other raunson auayken / Ful soth it is that this appell

is moche more of Valewe than euer was the woke/ And therfore by the humour descendyng therfro/ the tree shal take more myght and strengthe lenger to endurey and more profitably by a thou= sand parte/ Also in that other side I sey in this wyse/ as touchyng th: satisfaction and amendes to be made for the trespas this Ap= pel what tyme that it is extendid and tatchedy with nayles / andy cruelly beteny / soo that this forsaidy Iuse yssue outetherof with the forme of his owne body, god that shal see this fro the heuey a boue whiche that holdeth hym by my spoilynge gretely offendyd shalle hyely be appesid receyuynge that punysshement for ful andy hoole amendes of the trespas as a glorious sacrifice in forgeuyng and releasyng of al old synne of Adam to hym and all his yssue soo that these twoo thynges that I before haue spokey on / shalle fully be atermynedy andy haue a fynall ende

The grene tree to the drye/ Capitulo vndecimo

Oothely quody this grene tree· Wel I wote that myn ap pel hath so huge vertu in hym seluey that ful wel he may helpey and heley bothe my roote and me. and with his me dycyn amende vs whey that hym lyketh · And he shall putt hym self in the hande of godi for to beni a Iewele appesyng the fadre of this forsaide trespas / right as the Appel appeseth the childy / though hit be not brokey / but beteny therfore shalle neuer be myn owne swete Appel/ ne hanged with nayles· soo as this drye tre asketh and requyreth/ For it were a thynge vnskylful to be done wherfore dame Iustice I requyre yow that ye Iuge ryght/ here is nought elles to be done in this mater· Sothly quod that other I aske no thynge elles/

Iustyce wherein the lawe of Ryghtwysnesse Capitulo Duodecimo

Iustyce thenne took the Wordes/ and thus she saidy in openy audyence/ Force is nouther ryght ne resony / Andy sith that eueriche hath lyberte & lordshyp in his owne persone

Whyle that he dysobeyeth nought to god me ſhall nought Vnryght Wyſly ordeyned noo thynge in preiudyce of this lyberte , ne noo thynge commaunded that is ageynſt ryght/ For only that thyng euery Wyght may/Which he may by ryght and nought of Wilful hede , & Who that doth other he offendeth Reſon. & yf it ſo be that this Appel of Whiche is holden this preſent parleuent haue ſuche Vertu that he may thus reſtored and amended ſoo many grete anoyes as the grene tree recordeth Without ageyne ſeyenge/ yet may I nought for this ſkyle that this Appel is ſo moche of Vertu/Juge therof ne deme/but that may be founden ryghtWys tre/ We and reſonable. For thynge that is done Wrongfully is Worthy neyther thanke ne Worſhyp/yf this appel be Vertuous / that Vertue is his owne & in his owne lyberte / We owen nought for his goodneſſe to done hym Vnryght but lete hym haue his pryſynge as he Wel is Worthy for his fayre Vertue/Wherfore it is to Wyte that god the fadre almyghty that no thynge Wylle but reſon.he thought Vpon this mater long tyme paſſid and to his loued ſone he ſeid in this maner

Here is told the tretys of the Trynyte for redempcion of adams lygnage/ Capitulo viij

Holde ſeeſt quod the fader to his dere ſonne. how grete amendys is owynge me of man for ſurfet of this Appell And Well thou ſeeſt that for this grete offence nedes he mote be loſt/ Whiche thyng diſpleſith me full gretely/ For Why / We maden hym to gedre to that ende / that he ſholde enherite the blyſſe of paradys Where that We had put hym// And this is the meſchyef in this mater / He that hath myſdone/hath no thynge/ WherWith to beyen hym ſelven / ne he hath no thyng WherWith to make his gre to me for the treſpaas/ For ſothly it aſketh ſo grete amendys that it paſſeth his power to payen it in his owne perſone/and forgeuen it may nought / For nedes mote I done that ryght Wylle/and reaſon muſt nedes haue place in this preſente Court . But yf ther be founden ſomme other perſone that Wylle Wylfully payen his raunſon / and alſo make amendys to me for the grete offence,ſoo that the dry tre myght be reſtored ageyne to hyr Verdure/Now is it ſoo that I haue none Aungel that ſuffyſeth to this thynge ne alſo they ben nought houden therto /

onky in may it is to payen this amendys as holdyn therto of right
Now seye me dew sone what the semeth in this mater/that we
may ordeyne a remedy for this grete meschyef

The sone answereth the fadre/Capitulo xviij

Ere fader quod he very sothe it is/ that by fals fraude
the cursid serpent deceyuedy man / And good it were that
somme maner of remedy were ordeynedy therfor/who so
couthe fynde a skylful weye therto . But it standeth soo/that he
that dyde the trespas.and made hym self a synner,may neuer ha-
ue kyndely heyr ne flesshely successour/ that he ne shall ben entat-
chyd with this first forfet / soo that he suffyseth nought to payen
this amendye/Certes quod the hooly ghoost.good reason it is/
that thylke properly paye this amendys that hath done the tre-
space/for only hym selfen hath mysdone,but thenne he must first
be very innocent as he was before the dede done/And also that he
haue also grete power as hauen we thre in oure vnyte to geders /
But suche one ful hardy hit were to fynde/ but yf that one of vs
shold becomen man/ of whiche ryght as of an Appel the drye tre
shold be restoredy of that was fro hyr wrongfully despoylledy / &
in presence of al the worldy restablisshedy to his rather vertu or bet
ter yf it myght/And soo by this may the amendes myght be pa-
yed as ryght andy reson asketh/And sothely as I suppose/ but
yf this be do may ne may be restoredy ne releuydy of his grete me-
schyef

The fader determyneth that his sone must become man
Capitulo/xvij/

Otherly quod the fader this is very sooth/that one of vs
thre must abye this harneyn • eyther that al mankyndy
must perisshen forever/Dere sone how semyth the in thys
matre/ Sothely seyth the sone,the same semeth me/andy very soth
it is/ But this wold ben a wonder greuous thyng to that persone

ſhal take it on hand/thou ſeyſt ful ſothe quod the fader/it Wylle be ful grꝛuous.yꝛt Wold I praye the to taken this occupacion at thyne owne pleſaunce/I Wyll nought ne may nought compellen the therto but at thyne owne Wylle/ And also the treſpas is ſpeciall to thy apertynent that art Wytte and Wyſedom/for ſoo the ſerpent bꝛyght hym that he ſholde be as Wyſe as We thre / Wherfore good right hit is that thou in thy perſone that art Very Wyſedome ſhewe to man in ſothenesſe/that al Worldly Wytte is foly/ and teche hym in dede What Very Wyſedom is

The ſone conſenteth to become man for Adams ſynne/
Capitulo yj

SWete fader quod he . What meſchyef and dyſeaſe hath
caused this Appel / that now muſt I bꝛeken all the peyne
And that I mote payen the dette that I neuer offended
for hym that hath eten this Appel/ Whiche parauenture ſhall neuer konne thanke nouther the ne me/I beleue fulfy/that I ſhall repente that euer I Was preſent at his firſt creacion ſuch guerdon and reWard for to receyuen to my mede/ My dere fadre yf it mote be thus/and is to thy pleſaunce/thongh it ſhall be to me ful grenous and ful heuy/ yet Wylle I doo thy Wyl/and nought after myn caſe obeyenge to the fader anone to the dethe/But one thyng fader muſt We thynke Vppon yf it ſo be that I be haſtedy in this iourneye to be done/as faſt/no doute.man is ſoo Vnkyndy and Vnconnynge that he Wylle neuer konne Vs thanke/ For Why/inaſmoche as he hath nought proued the perylles / ne the meſchyefs that ben befallen by his Vnthryfty ſynne/ good it is or that this be done that he haue knoWynge and experyence of his owne Wrechydneſſe,to that ende that When this grace is done hym/he maye conne Vs thank therfore as ryght and reſon Wylle /

How is determyned how longe Adam and his yſſue ſhold abyde theyr redempcion
Capitulo/yij

Erles quod the fader/ dere sone/thou seyst Wonder Well
c So fro this tyme forth I Wil that man lyue in angurysh
tene and tribulacion fyue thousand yere, or neyhe ther a-
boutes / for the myspendynge of his fyue Wyttes/ in takynge of
this Appel, that he may knowe the meschyef and the mysery that
he hath cast hym seluen ynne/ And after Wylle we ordeyne for his
helpe in the best Wyse/ And in this mene tyme I shalle purueye
an Appeltre/ the mooste suffysaunt and the best that I can aspye
that mooste is to thy plesaunce/ Whiche the holy ghooste shalle haue
in his kepynge / and he shalle make hyr to bere that noble newe
creature / Whiche I clepe Vyrgynyte, in to the Whiche thy seluen
shalt descende and become an Appel/ to that ende/ that by the this
drye tree maye be restablysshed of that other Appel / of Whiche he
Was Wrongwisly despoylled/ So shalt thou be mene and medy-
atour byt Wene synful man and me/ For soothly also soone as I
see the thus become an Appel, therWith Wylle I ben appesyd/
But thou must nedes suffre thy self to be beten soo. that this Iuse
may yssuen oute fro the / for the Iuse Wylle I reteyuen as for
ful amendys of the old trespas/ And ther by Wylle I that he-
le delyuer me man that longe he hath Withholden / Whan thou hast
thus boughte hym and comest thyder for hym
Instyce yeueth Iugement for the drye tree/ Capitulo xbiij°

Herfore I sey the fayre grene tree, consyderynge all that
W hath be said here at this tyme· bothe in one side and ther other
consyderynge also the tretys holden bitWene the trynyte
Wherof I haue spoken I yeue this finall sentence that the drye
tree that here is shalle be restablysshed of this swete appell & there
With be releasyd/ And this sey I forsothe that Vyrgynyte hath
nought by this sentence grete cause to complayne/ For long tyme
hath she had this Appel in hyr Ward / And sikerly the Appel
neuer auayleth. While it is kepte/ but Whan it is broken/ than it
shalle refressshen moche folk that haue parte therof/
How Enuye dide the execucion/ Capitulo/ xix°/
n OW shal I telle the What bifel of this. Iustyce held her self sta-
ble in this purpos/ so the tyme come that seperacion shold be
made bitWene this swete appel & this Appeltre/ & so it felle to the
erthe Without ony hurtynge of this. faire tree/ & When he had ta-
ryed there a conenable tyme/ Enuy that had full subtylly hyd hir
self besides / seyd sykerly /that she Wold ben the same / that

ſhold done execucion of this forſaid ſentence/ Whiche Juſtyce hath geuen/ And ſhe Wold hange vp this Appel vppon the drye tree/ and reſtorn it ageyne as this forſaidy drye tree hadde long tyme deſired· And as ſhe purpoſid ſo ſhe dyde/ So Was this luſty appel hanged vppon this drye tree / and tacheth With ſharp nayles ſoo hyghe and ſoo openly that al the Worlde fro ferre aud nere in euery ſyde aboute myght ſee the reſtitucion/ that Was made by Jugement of this lady Juſtyce/ thenne byganne this fayre tree to Wepen and to ſorowen/ Wrythen hir braunches/ for Weray heuyneſſe/ complaynyng With an hye voys ſeyng in this Wyſe.

Here compleyneth the grene tree vppon the drye/ for ſpoylyng of hir ſWete Appel, Capitulo Viceſimo/

Fader god hoW fyers andy hoW cruell
To Whome the lyſt or Wylt/ canſt thou the make
Whan thou Wylt ſpare ne Wote J neuer a dele
Sith thou thy ſone haſt to the deth bitake
That the offendyd neuer/ ne dyde Wrake
Or myſtoke hym to the or diſobeyed
Ne to none other dyde he harme or ſeyd

J had ioye entier and eke gladneſſe
Whan thou bytoke hym me to clothe and Wrappe
In mannes fleſſhe J Wendy in ſothfaſtneſſe
Hane had for euer ioye by the lappe
But noW hath ſoroWe caught me in his trappe
My ioye hath made a permutacion
With Wepynge and With lamentacyon

O holy ghooſt that art a comforteur
Of heuy hertes Whiche that Woful be
And arte theyr Very helpe and counceylour
That of thy Vertu ſhadoWeſt me
Whan that the clerneſſe or dyuynyte
Soo ſhynynge in my ferdfull ghooſt alyght
Whiche that me ſore abaſſhedy and affryght

Why haſt thou me nought in thy remembraunce
Now at this tyme ryght as thou haddeſt tho
O why is it nought to thy pleſaunce
Now for to ſhadowe me as wel alſo
That hyd from me myght be my ſones woo
Wherof yf that I none comforte may haue
Fro dethes ſtroke ther may no thyng me ſaue

O gabryel whan that thou come a place
And madeſt vnto me thy ſalutynge
And ſaideſt thus heyl Maria full of grace
Why ne haddeſt thou tho yeue me in warnynge
Of thylke grace/that beyne is and faylynge
As thou now ſeeſt and ſawe hit wel beforne
Sith my ioye is me reft/my grace is lorne

O thou Elyſabeth my coſyn dere
The wordes that thou ſpake in the montayne
Ben endyd all in another maner
Than thou haddeſt wend/my bleſſing in to payne
Retourned is,of ioye am I barayne
I ſonge to rathe/for I ſange by the mowe
And now at eue I wepe and make ſorowe

O woman that amonge the peple ſpeke
How that the wombe bleſſyd was that here
And the breſtes that yaue to ſouken eke
The ſone of god/the whiche that hangeth here
What ſeiſt thou now/ why comeſt thou not nere
Why nart thou here o woman/where art thow
That nought ne ſeeſt my wofull herte now

Symeon thou ſeidſt me ful ſooth
The ſtroke that percen ſhal my ſones herte
My ſowle eke thryl ſhal and ſo it doth
The wound of deth ne may I nought aſterte
Here may no martirdom me maken ſmerte
So ſore as this martirdom ſmertith me
So ſhold he ſeye that myght myn hurt y ſee

O Joachym·O dere fader myn
And thou seynt Anne my moder dere also
To what entent or to what ende or fyn
Engendred ye me that am agreued soo
Myrthe is to me become a bery foo
Youre fader Dauyd that an harper was
Comforted folk that stood in hevy mas

Me thynketh ye doth nought aryght
That were his successour sith instrument
Haue ye none lefte, wherwith to maken lyght
And me comforte in my wofull torment
Me for to easen haue ye no talent
And knoweth my comfortles dystresse
Ye oughten wepe for myn kevynesse

Blessyd sone on the wylke I oute throwe
My salt teres for syngulerly on the
My look is set, O thynke how many a throwe
Thou on my armes lay and on my kne
Thou sat and haddest many a kysse of me
Eke the to sowken of my brestes yafe I
The norysshyng fayr and tendyrly

Now the from me withdraweth bytter deth
And maketh a wrongful dissevraunce
Thynke thou nought sone in me that ony breth
Enduren may that felc all this grevaunce
My martirdom me hath at vtterraunce
I nedes sterue mote sith I the see
Streyght naked shamefully vppon the tree

And this me sleeth that in the open day
Thyn herte wounde sheweth hym so wyde
That al the world sene and beholde it may
Soo largely now opened is thy syde
O woo is me that I it may nought hyde
And among other of my smarte grevys
Thou art also now put amonges theuys

As though my sone had ben a wycked wyght
And lest that some folk eke parauenture
No knowlege of his persone had aryght:
Hath put thy name vp in scripture
That knowen myght euery creature
For that thy penaunce shold not be hyd
O woo is me that see al this betyd

How may myn eyen that behold al this
Restreyne them for to shedden by wepyng
Myn hertes greef more I not wepe o pis
Sone yf thou haddest a fader ben lyuyng
That wold wepe and make wcymentynge
For cause he had part in thy persone
This were a grete abredgyng of my mone

But thou on erthe fader haddest neuer
No wyght for the suche cause to wepe
As now haue I shalt thou fro me dyssseuere
That arte al holy myn/my sorowes depe
Hauen al my hertes ioyes leyd on slepe
No wyght in the with me my sone hath part
Al holy of my blood dere child thou art

That doubleth al my torment and my greef
Onto my herte it is confusion
Thyn harme to see that art to me soo lyef
Myght nought this raunson or redempcion
Of man haue ben without effusyon
Of thy blood.yes yf it had ben thy lust
But what thou wylt be done suffre me must

O deth that kytheste tho thy bytternesse
Fyrst on my sone/and afterward on me
Bytter art thou and ful of crabbydnesse
That thus my sone hast slayne with cruelte
And nought me sleest certeyn I wylle not flee
Come of/come of.and slee me hew as blyue
Fro hym departen wylle I nought alyue

O mone O ſterres and the firmament
How may ye now fro Weppynge you reſtreyne
And youre creatour in ſuche torment
Ye oughten troubledy ben in euery Veyne
And his deſpytous deth With me compleyne
Wepeth and ayeth as lowde as euer ye may
Oure creatour With Wronge is ſlayn this day

O ſonne With thy clere kemys bryght
That ſeeſt my child naked this nones tyde
Why ſuffreſt thou hym in the open ſyght
Here of this folk Vncouered to abyde
Thou art as mocke or more hold hym to hyde
As ſeem that hyled his fader Noe
When he eſpyed that nakedy ſoo Was he

If thou his ſone be/doo lyke therto
Lete ſee Withdrawe thy kemes brygħtneſſe
Thow arte to blame/but yf that thou doo ſoo
For ſhame hyde my ſones nakydneſſe
Is there in the no drope of kyndeneſſe
Remembre he is thy lord and creatour
Now couere hym for thy Worſhyp e honour

O erthe What luſt haſt thou ſoo to ſuſtene
The crowſſe on Whicke that he the made andy it
Is hanged/that aourneth the With grene
Whicke thou one Weruſt/how haſt thou the quyt
Unto thy lord o doo this for hym yet
Now quake for dool and cleue thou on tWoo
And al that blood reſtore thou me to

Whicke thou haſt dronken it myn is e not thyn
Or els thus Withouten taryenge
Tho bodyes dede Whicke that in the lyn
Caſt oute, for they by taſt of ſuche deWynge
Them ought clothe ageyne in theyr clothynge
Thou Caluary arte holden namely'
Soo for to doo parde to the ſpeke I

O dere sone my dyth now neyheth fast
Syth to another thou hast yruen me
Than vnto the/& how may my lyf last
That me yrueth ony other than to the
Though so be that he a Byrgyne be
Yf thou by Just balaunce Woldest Weyen al
The Weyght of the and hym is nought egal

He a disciple is/thou arte a lord
Thou al alWey art gretter than he is
Bytwene your myghtes is ther grete discord
My Woful torment doubleth is by this
I nedes mourne mote and fare amys
It semeth that thou makest departyng
Of the and me for ay Withoute endyng

And namely syth thow me hut Woman callyst
As I to the Were straunge and al vnknowe
Ther thorugh my sone my Joyes thou appallyst
Wel fele I that deth his vengeable bowe
Hath bent and me purposith doune to throwe
Of sorowe talken may I nought ynowe
Sith my name y done alWey is now

Wel may men clepen or namen me Maria
Fro hens forth and so men may me calle
How shold I lenger cleped be Maria
Sith he Which is Jhesus is fro me falle
This day O my swetnesse is in to galle
Tornedh syth I Which that Was the beaute
To of my name this day byraft is me

O John my dere frend thou hast wepuedh
A Wofull moder and an heuy sone
Syth that deth hath myn other Weyuedh
How may We twoo the deth eschewe or shone
We drerye Wyghtes two Where may We Wone
Thou art of comforte destytuyt I see
And so am I. O careful now hey We

Onto our herdes deth hath sent his Wounde
None of vs may alledgen others peyne
Soo many sorowes in tWo habounde
We haue no myght oure sorowe to refreyne
I see none other deyen mote We tWeyne
Now lete vs steruen here per companye
Sterue thou there and right here Wylle I dye

O Angels though ye mourne Weyle and Wepe
Ye doo noo Wronge/slayn is youre creature
By tho folk Whicke ye Weren Wonedy to kepe
To guye and lede them to the dethes shoure
Haue pite hym thongh ye haue Woo & langoure
No Wonder is it Who may blame yoW
And yet moste chere he yafe them that hym slow

O special loue Whicke that me ioyneth hast
Onto my sone full strong is thy knyttyng
This day therynne fynd I a bytter tast
For now I tast and fele the streynyng
Of deth/by thy deth, deth fele I me stynge
O poure moder What shalt thou now seye
Poure Maria/thy Wytte is al aWeye

O maria nay/but martred I the calle
So may I Wel/for thou arte Wel I Wote
Wessel of care of Woo and sorowes alle
Now thou art frosty cold/now fyry hote
And ryzt as doth a shyp or barge or bote
Amonge the Wawes dryuen sterneles
Soo dost thou Wofull Woman comfortles

And eke of moder hast thou lost the style
Thou myght no more auaunte of that name
O sones of Adam al to long Whyle
Ye taryeth hens/hasteth hyder for shame
See how my sone for youre gylt and blame
Loo hanged here he bledde vpon the croys
Bymeueth hym in herte chere and Voys

This blody stremes see now and beholde
If ye to hym haue ony affection
Now for his woo·youre hertes oughten colde
Shewyth youre loue and youre dilection
For your gylt maketh he correction
And ful amendys by his owne deth
That ye ne rewyth hym myn herte it sleeth

A moder that so soone her wote tare
Or rente salve ye neuer none or this
For child whiche that she of hyr body bare
To yeue hyr rote ⁊ my child that here is
His wote hath torne for your gylt not for his
And alle his blood y shed in grete foyson
And al is lo for youre redempcion

My dere child, my fruyt that in me growde
My blyssfull Appel lusty fayre and swote
Now deth hym hath beclyppid with his clowde
And hath hym percyd to the herte roote
Go thou may ther myght thou haue thy bote
Go souke the Juse ther is nothyng so swete
Go take thy parte I rede the nought forgete

Gooth nere and seeth how he is forbete
And al forperaid sore and pytuusly
See how ther renne fyue stremes grete
That reldeth oute the Juse habundauntly
Gooth taketh therof/I seye yow feythfully
In good tyme was he bore that hath the grace
In tho Woundes to make his duellyng place

O aduersary cruel dryr fire
To the speke I now hast thou thyn entent
My swete fruyte thou hast byreued me
Ageyne my Wyll, no thyng with myn assent
I see how al to racyd and to rent
On the he hangeth/is this Wel y doo
I bare hym monethes nyne, but no thynge soo

O cruel tree sith thou hast thy desyre
Why nylt thou to my fruyt be fauourable
To saue it hoole/but fyrcer than the fyre
He fyndeth the ondy nothyng agreable
Hit is to me but ful discomfortable
To see my herte tatchedy therupon
For he and I oure herte nys but one

Now With my fruyte herte arte thou openly
That al the World it may behold and see
Restored Whicke I seye the sykerly
Is more of Vertu andy of dignyte
Than Was the fruyte that spoylledy Was fro the
Thou hast thy Wylle thyn honoure the suffyse
It shall yeld me my fruyte in goodely Wyse

The drye tree answereth/Capitulo/xxj°/

Thenne answerd this drye tree/and said in this maner/now
swete grene tree the sothe hit is / that this honour suffyseth
me Wel more than euer I myght be Worthy/And nought only I
haue this honour/but also I haue recoueredy therby suche Vertu
and noblenes,that after this tyme ther nys no creature/that shal
dountry the cruel enemy yf that he be marked With me/suche Vertu
haue I receyued by the moysture of the precious Juse/that yssu
ed is fro this precious appel/and sothly me semyth that ye shold
nought compleyne With so pytous semblaunt·for ought that he-
re is done/ For Why.byfore that I had this Appel in my Wardy
he Was passyble/and myght suffre peynes and dysese, But after
this tyme he may nomore deye ne suffrey no distresse/Wherfore I
beseke yow that ye appese your self and cesse of your pytous com
pleynt / And put awey al mournynge and heuynesse/ For only
tyl the third day Wil I haue hym kepte in store/And after that
shal I yelde hym yow at your owne lust fully glorifyed to your
grete comforte,And thenne maye ye yeuey hym to dyner to his old
frendes.there shal neuer man fynde so holsome a fruyte/ Andy in
this Appel shal they fynde Wonder grete comforte/ nought only
the child that is yong and tendyr/but also ful myghty men Woxy
en in age/yf so that they be Wyse/ For in the Wyde Worldy is there

no Jewel ſo faire ne ſo precious wherwith for to pleyen and taken diſport/ the ſcent and the ſauour therof ſhal gladen euery wyght/ that wel is diſpoſid, And who that often taſteth of the ſwetnes therof and goodly can kepe it, ſettyng therupon his thought and his entent / And only therupon haue all his delyte) his ſolace/ & his comforte, glad and fayne to herry or to ſpeke therof/ it ſhalle make them forȝeten al maner heuyneſſe and al maner grucaunce, hit ſhalle deſtroye and vtterly fordo. Now quod this grene tre that bare this fayr Appel, and wepte ſoo therfore, God graunte me ſo pleyen and diſporten. that I may forȝeten all myn heuynes

The Angel endeth this proceſſe/ Capitulo/ xxvij.

f Or this encheſon loo it is, that theſe pylgrymes maken them ſo besy with this Appel/ And yf thou er this tyme hadeſt done right ſoo/ thou hadeſt long ago ben delyuerd of thy peynes and tormentes that thou felyſt yet.

Here they meten with dyuerſe folk of knowlege cap° xxviij.

I N the mene tyme whyle we yet were talkyng of this mater/ I mett in the weye moche dyuerſe peple of men and of wymmen / my frendes and my kyn / and alſo many other/ whiche I right wel knewe/ I wold haue ſpoke to them but I ne myght nought/ but paſſed them wonder ſmartly/ Ne they vnto me made no maner ſemblaunt/ more ne leſſe/ Of this thyng wold I nedes knowen the cauſe. And aſked of myn Aungel/ why is it quod I/ that I ne may nought ſpeken to this peple/ whiche that I knowe. And why make they to me no chere/ ne ſemblaũt of knowlege/ Haſt thou forȝeten quod he that thou arte departid fro thy body/ and ſoo be not they / but yet they ben abydyng in bodely lyf/ In the whiche lyf al the whyle that they ben abydynge/ for to ſene the/ may they haue no power, Sothly they hauen the / nouther felyth ne ſene ne thy ſelf haſt no power for to ſpeke to them/ by cauſe thou hadeſt no lycence/ and certeyn that lycence is nought eaſy to gete, Spyrytes for to ſpeken to dedely people/ ne reſon wyl it nought / For why they ſhold ther by be gretely diſtractid and abaſſhed / namely ſyth they may nought

sene bodyly suche that speketh to them/and yf it soo is that ony geteth leue in that wyse to speken to his frendes / hit is graun; ted to hym of god/of very specialte for somme pryue cause/ For soothly in generalle no spyrite hath that power
I beseke yow said I how may it soo be that this fyre which that tormentith vs peynen spyrytes,harmeth nought ne hurteth these mortal creatures,namely sith hit so is/ that I see hem wel euen among these peynes that I my self am ynne/ And wel I wote that clene without synne ben they nought / that is without doute/Cretes quod myn Aungell/this folke that thou seest here in this mortal lyf/neyhen nought this fyre/though the seme els For soothly this fyre that felyst thou entreth nought thyne owne subtyle persone ne in dedely bodyes this fyre hath no power while they ben here a lyue.But after that they ben passid fro that lif thenne shalle theyr bodyes ben purgedn/nought with fyre/ but by wotyng in the erthe in to the last day of Jugement/ And thenne shall al erthely thyng be purged so with fyre ryght as fyn gold And euery thynge wrapuen clerenesse after his dygnyte/tho that ben foundyn fyne gold/shal be wrapuedn in to the kynges tresoure And tho that ben founden assbes and synder shal be cast oute in to that other fyre bynethe/to brenne for euer/
Ne hit were no right that god shold punysshe them in that lyf/ With suche maner of peynes in to the tyme that they ben Jugedn of the prouost and alle theyr merytes weyen ryght as thyn were/ For soothe it is though they nowe be synners and of myspgouernaunce/yet may they hereafter wardn doo soo grete penaunce/& so many good werkes/that this fyre shal fynde in them nothyng for to brenne ne purge / And suche wylful purgacion by bodyly penaunce in the flesshely lyf godn acceptith moche more than this that thou suffrest by a thousand parte/for this is nought in thyn chops/nouther qualite ne quantite/ne perdurablyte of thy peyne/but only at his owne plesaunce /
Also in that lyf whyle body and sowle ben abydynge to geders / the body that is chief cause and mater of synne/suffrith the peyne that is taken of wylfull penaunce/or that god sendeth of sykenesse / of whiche penaunce though the spirite fele /yet he trioyeth for cause it is in his owne election/hopynge ther by to be releid in the present peynes of purgatory / ne he may nought therof be wrapued/But the body that wotith in the erthe felyth noo peyne therfore abyth the sowle the bargeyn for them bothe / by cause-

that he dyde not his deuoyre to purgen and punyſſhen his fleſſhe by penaunce Whyle it Was in his owne poſſer /
Alſo ſomme moſe foo moche apeyren by ſynne in that fleſſhely lif that this fyre ſhalle not medle With them / for they ben reſeruyd to the fire of helle/ For this fyre draWeth only to tho for Whiche it is ordeyned

Here he ſeeth doctryne lyckyng a ſoWle
Capitulo Viſeſimo quarto

Hyle that We Were bothe talkynge thus to geders With in a lytel Whyle/ I ſaWe a lady ſyttynge in a chair hauyng oute her tonge and lyckynge a pylgrym that come paſſynge by hyr. Which pylgrym Was Wonder foWle deſourmed and euyl facioned as it ſemeth me/ than ſpak I to myn Aungel and ſeyde / I merueyled nought ſoo moche quod I of no thyng that I ſaWe noW a grete Whyle as I doo noW of this nyce ſyght. Wherfore I beſeke yoW telle me What it meneth/ Haſt thou not herd ſpeke quod he hoW heres ben brought forthe al foWle and tranſformyd/ And after that by lyckynge of the fader and the moder they ben brought in to theyr kyndely ſhap/ ſoo as thou haſt ſene them. Right ſo fareth it of euery erthely pylgrym that paſſeth here by this Worldly Wey, Vnparfyte is he born deſourmed With the fyrſt ſynne of Adam Without ony Vertu or connynge or ony diſcreſſion/ ſoo is he borne dede in a maner Without ony lyf/ Wherof ſeith the appoſtel ſeynt Poule/ that our lord hadde ſhewed hym ſelf to hym as to an abortyue deſourmedy in fylthe/ NoW thenne I ſey the for certeyn What pilgrym that euer hit be that Wille be Wel fourmedy and ſhapen parfitely/ hym nedyth, that the tonge of doctryne & of techyng be occupyed Vpon hym and that he abādoune hym ſelf to the yonder lady/ What tyme that ſhe Wylle lycken. that is to ſeye teche hym and enfourme /

And What pilgrym that thus dothe/ ſoothly doth ful Wel/ by cauſe that he conſidereth his owne deſourmyte and his Imperfection. he enclyneth hym ſelf to the tonge of doctryne / For ſoo is ſhe cleped this lady that thou ſeeſt

This is the mayſtreſſe of manres informacion to prynten and inpreſſynge/ connynge and Vertu in mannes ſoWle or herte/

And also for to auoyden cursid vyce / Whiche that destroyeth the myght and the rygour of the sowle the payment to thies lady & re Ward of hir labour is none other thyng but besy entendement to that that she techeth/ For at the begynnynge as seith the Philoso; fre euery sowle is lyke to a newe polysshed table, in Whiche noo thyng is depeynted able to receyue ymages and Impressions ful dyuerse, and dif ndaūt, but sothly the ymage that first is impres sid is most likely to abiden and hard to auoiden /

And yf thou haddest somtyme entended to this scole ducly as thou sholdest, thou haddest nought at this tyme now ben here in this present peyne / At the lest nought suffred soo moche ne soo long time/ For thenne sholdest thou better haue know wen more lust ly and goodly to haue gouerned and mayntened thy self / than thou hast done / And hast thou nought in mynde/ how Well and how goodly grace dieu had taught the in tyme that is passid/ But she fond the soo dulle and soo lothe to hir Wordes that she had also lefe leuen as preche the ony more for cause that hir be; sinesse auailed nought at al/ but thou hast rather ben the Wors than ony thyng amended/ And that I hetwowed of this that I haue said/ we shalle take the right Weye to the yonder lady/ that thou seest / of Whiche we ben in speche / and thou shalt here thy self What she Wille seye to the.

Here doctryne speketh to the sowle/ and enformeth him of mā ny dyuerse thynges/
Capitulo viiesimo quinto

Vhat tyme that We neyhed to this forseid lady/ she gan to speken to me and saide. thou knowest me nought byle ue me in tyme that is passyd/ and so hath send me Lord thyn owne body/ to Whiche thou passyng by the Wey spake ful bit terly puttynge vppon hym al thyne owne defautes/ Whiche We re nought done by hym none other Wyse/ but as by thyne Instru ment that Was vnder thy gouernaūce/ For What tyme that thou firste entred in hym. there Was in hym no lif nought but that he Was organysed kyndely only in power for to receyuen the With; ynne hym, by the to haue his mouynge/ thou Were his first acti; on/ his first Werke & his first mocion/ ne neuer ne dyde he thyng

Withoutyn thyn assent/ and thyne owne lycence, For why/ thyne were the occupacions/ myghtes and vertues and all the dedes by whiche thou sholdest deserue blame / either preysynge withoutyn the had the body no maner of power / he was onely matr/ to whi-che thou were the fourme, of whome now is he naked
Another fourme accidentale of lytel value we maye he wel haue/ but forme substancial is hit nought that he hath · Body fourmed he to be his gouernour/ & hath put in the power vegetable/ wher by to norisshen him & power sensitif also wherby for to moue hym And ouer this ferthermore, he hath yeuen the Reason/ wherby for to worchen and chesen the good fro euylle. soo hath he made the to his owne ymage and lykenes, And as seynt Austyn hath ta-ught me, god made man ryght as a Trynyte/ yeuyng to hym his owne resemblaunce/ by lykely conuenyence/ For why he yaf him memory appertaynynge to the fader/ he yaue hym vnderstandyng that belongeth to the sone , And also he yafe hym wylle/ whiche that appertayneth propyrly to the holy ghost/ These thre persones or propyrtees is verily one soule/ of whiche neuer one is other/ but al thre distynct in maner of theyr worchynge/ and all thre ben one thynge in substaunce veryly Indyuysible / wherfore hath he myght and kyndely power for to comprehenden hym self alone Without bodyly instrument al maner of lykenes of alle thynges that ben Intellygyble subtyly and ghoostly/ But bodyly thynge he comprehendeth by bodely Instrument/ nought withstandyng/ that he fyndeth dyuersite and contrariosite /as hete and cold/ morst and drye only by touchynge quantites and colours also by the sygh:/

The soule asketh a questyon of quantite of the soule /

Capitulo Vicesimo sexto/

Henne was I in doute/ and askede hyr this demaundy

t Me semeth quod I for certayne/ that suche a soule shold ben huge of quantite/ that soo myght comprehenden in it self soo many huge thynges/ as ye haue here rehercyd/ Soothly nay quod she/ but vnderstande me thus/ I haue told the/ to what semblaunt and lykenes the soule of man is fourmed after his owne creature/ Of whome holy Writte saith in this wyse/ He is the myrrour without wem or spot· in whiche ony Creature that

reſon hath may beholde his owne viſage/Wherfore ſith that the ſoule is fourmed to his lykenes/ ſomme manere of correſpondence or relacion muſt nedes ben bytwene tho two that ben y lyke,ryght/ as ther is a maner of conuenyence bytwene the thynge/that is ſene in the myrroure/and that other that is ſene withouten/And nought for thy/hit nedeth nought thât the Myrroure be ſoo grete as is the fygure repreſentid therynne/bnt in a ful lytel Myrroure thou myght ſee as grete an ymage as in another/that is double more / And though the Myrrour be broken in to an honderdy pyeces/yet in euery pece myght thou ſee the ſame figure hoole,Wherfore it nedeth nought to ſaye that the ſowle of quantite be nother more ne leſſe,For alſo mocche lyght may the ſonne ſende in to a lytel howſe/Whiche hath in euery ſide ſkars a mannes lengthe as he may in to the halle of Weſtmynſtre/And herby myght thou felen that this capacyte of the ſowle requyreth no quantite of hym ſelf uen ſaue only in vertue and in power and of Worchyng·for the ſowle is nought bodely/But quantite is an accident only appropred to bodyly thynges,and no thyng to ghoſtly thynges/ For yf it ſoo were that ſowles were bodyly.theune muſt they nedes be more or leſſe after the bodyes Whiche that they ben ynne / and as the body weyeth,ſo muſt the ſowle/ And right ſo yf hit amenuſed/ſoo ſhold the grete men be Wiſer than the lytel/and haue grettir Wyt·But oftyme is proued the contrarye/ For Why/the Witte ſhWeth not the bodely quantite/ Sith ſo it is thenne quod I that ſowles haue no quantite/ than ben they al euene / and per conſequens/theyr Wyttes ſhold ben euen y lyke,and euenly ſhold they comprehenden al maner of ſemblaunces / But they doo not ſoo/as ye Wyteth Well/ For ſomme ben ther founden/that vnnethes ony thynge mowe comprehenden/but ryght as a beeſt /
Soothe hit is quod ſhe that ſowles ben euen in here keyng.but in vertu and in power they ben ful,diſpereyle and ful dyuerſly they conprehenden ſomme of them ſoner / and ſomme mocche later/after that they haue inpedymentes/of theyr diſpoſicion/ For ſome myrroure is mocche clerer than ſomme other/And a clere Myrroure Wyll more playnly repreſente the fourmes of ſemblaunces of thynges ſette before it/than Wylle another that is fowle and ſpotty/Ryght ſo a ſowle to Whiche is yeue a Wel complexyoned body'and of more ſubtile mater comprehendeth mocche better/ than doth the ſowle of another body/the Whiche is complexyoned and formed of more rudder mater eyther of thykk that wexeth nought

to lerne/Therfore What euer peyne and besinesse that he put vpon his lernyng Who that ought conne suche thynges ben lettres and inpedymentes to the sowle. soo that he ne shalle nought lyghtely conprehendeȝ/And soothe it is that moche worse he comprehendeth ioyned to the body than when he is dyssauerdȝ / For conioynedȝ as Salamon seith / the corruptible body/ be it neuer so subtyle & so wel disposid/yet it agreueth and oppressith the sowle/& letteth hym of his kyndely worchyng/ But dyssauerdȝ he may applyen hym self soo nyhe to his ensample that is the blessyd Trynyte by clere speculacion Withouten empechement he may therynne behold and see as in the souerayne myrroure. as moche as he can desire for to knowe/ For soothly fro a blyssful sowle shalle no thyng be hyd/al be it neuer so subtyle and so hyhe that he Wyll desiren that he shall be shewedȝ hym/ For this souerayne myrrour comprehendeth al/and in hym is al thyng representid/so that he Bysieth al his creatures, and by his excellence of power enhabyteth them euerichone/Lady quod I after myn aduys the sowle may not so visiten euery parte in that maner wyse/ne enhabyten al thynges lyke as doth the souerayne Trynyte/ wherfore as semeth me there fayleth moche of these resemblaunce betwene the sowle of man/ & his ensample that is the souerayne godhede/ Certes said this angel in his propre nature and in his kyndely maner he may seken & encerchen euery place/ne no thyng is ther that he can desire that he ne may it knowen as in potence that is kyndely power/
And therfore it is that he resteth nought to seken euery side chaungyng his purpos fro place to place Bysytynge by ymagynacion alle the world aboute/ ne no thynge is/in whiche he ne dwelleth andȝ enhabyteth for a tyme/but dwellen longe he ne may nought for where that goth his wylle/ ther gothe he therwith/ther he enhabyteth & ther he dwelleth/ther as is his delyte and thought for the tyme. Loo this hath euery sowle in power/ but nought al in worchyng, some more and some lesse after their disposicion as is before said, Also I may seye more felyngly to thyne experyence/ as seynt austyn techeth ryght as god hym selueȝ is in his world whiche that he wrought and made at his plesaunce/andȝ no place is voyde fro his myghty presence. ryght soo dwelleth the sowle in his propre body as in his propre world/ whiche god hath formedȝ andȝ putte hym therynne/ne no place is there in the body/ But he be there al hoole /

Andȝ for to takeȝ this

ensample more plenarly ryght as god is prynapally in heuen/yf Clerkes ne lyen nought/right soo moost prinapally and ententifly is the sowle set in the brayne/and sithe in the herte Without deceyuynge of ony other partye/ Wherfor I seye the for soothe/that hooly & entyerly the sowle is within his owne Worldy hoole in euery place for the tyme and paryode bifore ordeyned of the first maker/& soo were thou thy self within thy Worlde/ Wherof thou haddest for the tyme the hole gouernaunce vnder thy lord god as chyef lordy of the fee.to Whome yf thou haddest done thy due seruyse/ no doute thou haddest be deceyued so greuously nat cast so sore in damage/ And sykerly ther Was no lymme within the body ne no place so pryue/ Where thou ne claymedest right and heldest thy possession/ and all Was it hooly in thy gouernaunce/ So thenne I seye & wel maye that What so euer the body hath done/ he hath hit done by the/ he it good or bad/ & mochdele by thyn excitacion. Wherfore more pacyently thou oWest for to bere thy peyne & torment / Whiche thou suffrest now/ Ye telleyn me quod I a merueylous tale.sith ye haue said/ that the sowle is Withoutyn quantite/ and after ye affermen that there is noo membre soo lytell/ in Whiche he nys al hole & entierly to geders/ And this me thynketh may not be but he Were of partres purified in many places

The Aungel answereth Capitulo Viscesimo septimo

Shall answere the qnod myn Angel/ intende to me a litel/ yf hit soo Were that the sowle Were made of matter/ or had in hym self ony matter/ than sholde he be determyned by certeyne quãtite/ but the sowle is inmaterial fourmed only by the Wyll of god of no maner of mater/ so that he hath no gretnes sauf only in Vertue & power. Also he hath dyuerse myghtes multiplyed & ful wel purifyed, And also dyuerse powers or potences/ Whiche that ben extended thorugh out al the body, fantasye is set in the first place of the brayne/ Wherynne may be shewed as in a myrrour al manere of resemblaunces/ & soo is reson sette in the next parte for to yeuen Jugement by good examynacion/ of al suche resemblaunces receyued in the fantasye by the counceyll of Vnderstãdyng/ than is memory set in the third parte/ for he is as it were Wardeyn or tresorer of alle these forsaid thynges assembled to geders . He hath also power Vegetatif and generatif for to conserue his kynde and multyplyen/ so that it ne fayle nought / Also nutritif and augmentif / Whiche that ben yeuen hym only to kepen hym duryngly/

Also ther is yeuen hym sensible myght departid in to the fyue Wyttes/ryght as ther ben fyue fyngers on the hand/Of Irasci-ble and concupiscible/ I holde me stylle and also of many other myghtes that long were to telle/ So many myghtes and potences hath the sowle in sothe/that ther nys no Reame soo large ne soo grete that he ne myght/ Wel gouerne yf so were that he vsid wel his myghtes/ for he is al hole in euery myght and hoole in al to geders/ & is hym self but one/ He is in the body as fourme sub-stanciall/ This myght thou knowen thy self/that wotest & seest the soothe.that whan thou were in thy body thou gouernedest e-uery membre and yafe to them vertue and strengthe/ & yf ony membre hadde fayled thy gouernaunce it myght not haue done/ & this shall suffysen to cleren thy doute yf thou vnderstande it wher by thou myght knowen and conceyuen/ that thou ne suffrest not this peyne and torment without grete cause, that thou haste thy body recheleslý gouerned and blamest hyt for thy gylt

A lytel declaracion of nature of the sowle by addicion of the translatour Capitulo Vicesimo octauo

O playner vnderstādyng of/this matter this is knowen thyng/that what tyme a seed or pepyn is cast in the erth anone in processe of tyme by hete of sonne and moysture of the grounde/hit draweth a sowle vegetable, whiche that aug-mentith and norysshyth the mater of that seed formyng it first in to tender stalke/ sithen shapen the leues/and sithen the flour/& so the fruyte in to the ful ryppyng as tyme asketh/ Ryght so al so soone as a childe is conceyued in his moder wombe by hete of the herte & moysture of the moder blood/the mater draweth or en gendreth of it self by the werk of god a sowle vegetatyf/which that norysshyth & augmentith hit fourmyng the membres euerich in his kynde. in to the tyme that it be ful organysed/that is to sey-yn shapid in al his lymes able to receyuynge of the sowle/& so forth norysshyth fedeth and augmentith & kepeth that body in his kynge in to the tyme that this body haue drawen corrupcion by some accidence or that hit be assayled by vyolence or fayle by age, so that this sowle vegetatif cesseth of his worchyng as thou seest an herbe that is fordryed for defaute of moystnre fallen to grounde after the wordes of holy wryt, Omnis caro fenum & omnis gloria eius vt flos feni. Euery man by his erthely nature is not els but heye yt is fordryed/& if they wold reioyen them of ony go-des of nature as beaute strength or freshnes. sothly al his ioye is

is but as the flowre of the hey/for also sone as the heye is drye/ the flowre is forfaded & al the beaute therof torned to nouzt/and Whan that this body is thus organysed than it engendreth of hit self by the forsaid hete & norysshynge of the moder blood by influ ence of celestyal bodyes a soule sensitif/ Whiche soule oned verily to the forsaid vegetif Withouten moze is euen of the same nature as is the soule of a rude beest/& this soule sensitif it is/Which as holy Writ saith/euery beest beryth in his blood/the same it is that properly is cleped aīa/quia aīat corp9 sibi cōiūctū/that is to say it lyueth or quycketh the body/to Which he is conioyned/This is the sensualite of man that draweth hym to synne & to bestly lustes To this soule sensitif appertheynen the fyue comyn Wyttes,the of= fice & the vse/this sowle it is that Crist in his gospel bydeth vs for to hate not to destroyen it/ne vtterly fordone/but for to repres sen the outrageous mouynges/but thenne euen forth With in the same instant that this soule hath his ful beyng the fader of heuen maketh a newe creature of the selue nature that is a very angel & anon conioyneth to that other sowle sensitif· so that thēne they two ben very one Withouten abylyte euer to ben disseuered /

And this soule is propyrly cleped the spirit And so meneth saynt austyn in his book de spiritu et anima. Of this sou le it is that onr lord speketh When he seith thus/Spūs ē qui vi= uificat/caro non prodest quidquā/The spirit is that quyckneth the flesshe ne auaileth not/this soule sensitif it is that coueitih & tra= uaileth alwey ayenst this spirite desiryng for to drawe hym to his owne likenes to folowe the lustes of the flesshe/of Whiche he took his beyng/& ther ayene the spirit strynyeth & trauaileth for to dra we that other to his likenes & folowe the wyl of god/of Whiche he took his beyng & his first begynnyng/& this strif & batayl it is that seynt Powle speketh of When he seith/C'aro concupiscit ad uersus spiritum/et spūs aduersus carnē.hec enim simul aduersā= tur/The flesshe that is the flesshely part of the sowle coueteth a= yenst the spirit/& the spirit ageyn the flesshe/so that these two ben alwey adūsaryes to gedre/& notWithstādyng this cōtrariosite these two ben verily one in substāce/so that I mene not that a man hath two soules/but that he hath a soule of two natures/one fleshsshly another ghostly/ another bestly/another mānly/this sensitif parte of the soule it is that bereth thy fardel of synne Which thou bren nest here/and ye hit is that maketh the suffre this dysease,

And he hit is that must be purged fro all corrupcion of synne er

that thou come in blysse/hit semeth thenne qd I that two cōtrari ous thynges ioyned so to geders with such cōtinuel strif that one shald destroye that other in procesſe of tyme/ Sothly qd this lady in maner so it is/ for yf it so befalle that the spirit is the stronger & the myghtyer enforced in grace & vertue/ he destroyeth the vycious worchyng of the flesshely sowle & draweth hym vtterly to that sē blaūce of hym selue/ & soo ferre he may withdrawen hym fro the flesshe/ that he no thyng shall worche after the flesshe but only by ordynaunce of the spirite/ & yf he be brought to this poynt than is that vicious worchyng destroyed & the soule as it were trāsformed holy renewed & chaūged in to very one hede with the forsaid spirit Thus meneth the apostel that seith thus, Renonamini ī nouitate sēsus. Be renewed in newe maner felyng/ this maner of renewyng made the holy martirs/ forgete al maner of peynes that mē couthe do to them/ for the felyng was clene drawen out fro flesshlynes & rauysshed in to goostlynes by myght of the spirit/ & who that thus can oppresse the soule sensitif that he be veryly one with the spirit Whan the spirit partid fro the body he hath not what to letten hym to pertyn hyder henen/ & ther to lyue blyssfully for euer And in that other side yf the soule sensitif drawe doune the flesshlynes/ the forsaid spirit/ than he destroyeth hym/ and but grace of amendement be graūtid hym of goder that he departe fro the body no doute he is lost & destroyed euer withouten ende/ but this qd I is a wōder thyng that ye seyen that the soule of man shold be made of the same nature that is an angel/ for yf it so were sithen that angels had as parfite knowyng in their first creacion as they shal haue at the worldes ende/ it wold shewe thēne that a soule shold ben as wise the houre of his creacion as euer he shal ben after/ but this semeth not soth Wherfore me thynketh that a soule is of an other nature than is an heuenly angel/ Ful soth it is qd this lady that angels were as parfitly wise & had as moch knowing in their first creacion as ony tyme after. but that had they nought of nature wite it wel/ but only by the yift of the souerayn lorde, For yf thou vnderstande wel/ that we before haue spoken of the clere polisshed myrrour of the deyte therynne the heuenly angels as sone as they were made gonne to behold/ & therin they saw the very resēblaūce of al creatures, & of al that shold betide in to the last ende. so that some of them beholden so ententifly in the beaute of this selue myrrour þ is the souerayn godhede þ thouz they saw therin al these forsaid resēblāces yet they forsoke vtterly þ sizt of al

that / and only delyted them in beholdynge the beaute and cler=
nesse of this forsaid myrrour/& so were they rauysshed by a ioy=
full wondrynge/that neuer ne more they desire none other delyte
Some other ther were as Lucifer and his felaushyp / that asso
sone as thy beholden this myrrour & saw theyr owne beaute they
,orete the worthynes of this forsaid myrrour delitynge them to
beholden and wondren vppon their owne excellence / But for as
moche as they sawe this myrrour passyng in beaute and more ex
cellent in clernesse than them self were anon they enuyed the wor
thynesse of this myrrour desirynge for to ben euen ylyke to hit/
But that was vnskilful and Impossible wherfore they concey=
ued a peyne/whiche peyne was so sore fastned within them and
peysid soo heuy that it drowe them doune sodenly in to the pyt of
helle/ By whiche falle the vmenaunt conceyued suche a gracious
and ful reuerent drede that they were fully confermyd in grace
Withouten possibilyte euer for to falle/ And soothly soo sore they
dredyn the lesynge of that blysse / that they enforceth them also
fer forth as it is possyble for to preen nyhe to this myrrour/ and
preysen the excellence & the beaute therof With al their besinesse
And fully forzeten their owne beaute and al other thynges. by
this it semeth well that the knowyng of the Aungels is not of
their nature/but only of the Influence of the myrrour in Which
they biholden / But a newe fourmed soule ne sawe neuer thys
myrrour, wherfor he hath not the cause of knowynge lyke to an
Aungel/but knowynge moost he gete by labour and exercise in
this maner wey/In euery creature that may be apperceyued by
bodily Wittes ther shyneth a beme of this bryght myrrour / by
Whiche it hath his beaute more either lesse after the worthynesse
of the mater What tyme that the soule biholdith the beaute of
these creatures/Which they may wel wyte they haue not of them
seluen/for why/the mater that they comen of is no thynge ylike
as the White lely/the rede rose/the freshe Violet ben no thyng like
erthe ne lyke the seed / nouther wherof they taken their bezynge,
thenne shewith it that this beaute cometh fro els where/the sou=
le thenne that is fourmed lyke to an Angel With abilite of kno
wynge kyndely desirith to knowen & put this abilite in to very
worchyng/He seketh by discors of reson the skyles & the causes of
the wōderful beaute of these forsaid creatures /
And this cōclusion he fyndeth that nothyng cometh of nouzt that
is to seye / Withoute a begynner / But a cause and pryncyple

ther must nedes be/And thus he apperceyueth that al this for-
said beaute is nought elles / but a maner enlumynynge of this
bryght fayre clene polysshed myrrour/Loo these thynges foūden
somtyme philosophres Withoutyn mannes techynge only by she-
wynge of reson/ And thus meneth the text of Powle Wrytynge
to the Romayns/ amonges whome at that tyme Was hady grete
subtylite in philosophye/Inuisibilia dei a creatura mūdi per ea que
facta sūt intellecta conspiciūtur/ sēpiterna quoqz virtus eius & di-
uinitas/The Inuysyble goodnes/and beaute of our souerayn god
ben sene and Vnderstand of these Worldly creatures by these Vysy
ble thynges/that ben made soo fayre/and agreable to oure body-
ly Wyttes / For Why / Euery thynge that is made . must ne
des haue a maker better than it self/ and thylke maker eyther he
is a creature/and made of some other/eks he is of hym self With-
outen ony maker/ And this processe endeth nought tylle We come
to hym that maketh al/and is nought made hym self/and by cau
se that a sowle knoweth his maker thus by his creatures as cau-
se and begynner of al that made hym nedeth processe of tyme for
to gete thus knowynge by discours of reson, for to seke this con-
nyng/But an Aungel knoweth al thyng in contrary Wyse. for
he knoweth al thynge only in the maker, therfor there is nought
ferther to seken by discours but fully they resten in the speculaci-
on of this forsaidy Myrrour of the deyte/Why is it theune quody
I that a sowle anone as he is fourmedy Vseth nought discours
of reason to knowe oute the trouthe, Soothly quody this lady in
to the tyme/ that he haue apperceyued by the bodely Wyttes the be
aute & the mervcyle of sensyble thynges he Wote neuer What to se
ke though he Wold / for it fareth by the sowle in his byrthe as it
doth by a man encloſid in a derke howe fro his first daye/the soth
it is/but yf that men telle hym/he knoweth nought What is With
outen/ne he Wote neuer Whether he may see or noo/ he consydereth
nought therof/ne thynketh nought ther Vpon/yet hath he eyen &
abylyte of syght yf he come to lyghte/ For Withoutyn lyght his
eyen nought auayleyn/suche one ne Jugeth nought of colours /
Ryght soo a sowle in to the tyme that he come to lyght of Vnder
standynge by Vse & exercyse of bodyly Wyttes al though he haue
abylyte of knowyng, yet ne knoweth he not/saue only as a breſt
that nature techeth hym/ For as I said bifore a sowle is
not formedy connyng but he is formed With abylyte of connyng
Which cōnyng he mote receyue of Without as a myrrour is not

Wrought With resemblaunces / but he is Wrought able to reryue
them fro Withouten and representen to the bodely Wyttes /
And Wyte it Wel/the nature of an Aungel/and also of a sowle
is for to resten ioyefully in knowynge of his creatour/Whiche the
Aungel hath by very fruycion, but a sowle conioyned and plōū
ged in bodely matter is so sore oppressid/that he ne may nought co
me to that knowyng Without grete labour of discors/Whiche la
bour moch peyneth the organs or Instrumentes of the Rorchyng
Wherfor for tendyrnes in youthe/ and in grete age for febleneſſe
of these Instrumentes/Whiche I clepe the thre relles/Wherof I
spak before/ He suffyseth nought to labouren in discours sekynge
causes/ne disputynge for to fynde trouthes·for it shold destroyen
the Instrumentes/Deprimit terrena habitacio sensum multa cogi
tantem/The flesshe that is the erthely dwellynge place depressyth
by his heuyneſſe / a mynd that is moche pensyf and labowreth in
discours/ Somme sowles also ben plounged in soo boyſtous
and soo rude matter/ that they meruey len of no thynge/that is of
ten sene/they syken nought therfor the causes/but only resten the/
yr delyte Vpon the same thynges/and these ne mowe nought co
me to knowynge of theyr creatour/but ful rudely by Informaci-
on Vnnethes may I fastne Vpon them ony concepte neyghynge to
the trouthe/

Of tWo Wonderful ymages/one armed/and ay other naked
Whiche the sowle saWe/
Capitulo Viſesimo Nono/

Any suche thynges wolde me this Wyse lady / Whiche I
ni haue nowe to rehercen/Soo thenne Wente We forthe myn
Angel e I/And at the last I saW before me a Wonder
machynament and a meruaylous/TWo ymages huge of disparay
ll fourme Were set in hyhe·place/that one ymage Was lyke to a
lusty knyght syttynge Vpon horsback shewynge first by maner
of his contenaunce/and semyd al redy for to Wage bataylle /
That other ymage Was Wonderfull as I shal shewe hereafter /
And nought ne Wyst I What hit Wold mene/but as I asked of
myn Aungel/Neuertheles I me remembrid of the statua Which
Nabugodonosor somtyme salwe in his sWeuenynge, And soo Was
this resembled therto by tryt of the scripture/

This ymage was huge of quantite / and grysly to beholde/and had the hede of fyn gold,the Armes/and the breste of clene pure syluer/the bombe and the thyes of bras/the legges,al of yren and of erthe / thenne ganne I to behold toward myn Aungel in purpoos to aske hym what this sygnyfyed / Full well qd he hast thou long tyme passid seen them and rede in the book of Danyel/ How that Nabugodonosor somtyme kaye thenkynge in his bedde/how that his Royamme and his peple myght be gouerned truely and demened/soo that it myght be to his owyn herres weste and worshyp to withouten / Soo was hit shewed hym in his slepe of the lordes grace by Interpretacion of the prophete Danyel to knowe how that it stood for the tyme present/ and hit shold standen after his dayes/how that his Reame shold be wasted and destroyed,What ende it shold take and in to whoos handes it shold bycome/The facione and the fourme of this forsaid ymage hast thou sene thy self in this present statua and by the declaracion of the hooly prophete or this ymage signyfyed the same kynge Nabugodonosor • Whiche had an hede of gold,to that ende that alle kynges and emperours / and al that haue estate of gouernaunce , therof sholden taken theyr ensamples.to vse good gouernement/ Take good hede now what I shalle seye to the as I haue lerned and herd seyen byfore,this word statua Whiche that We transumen in to Englysshe.that is to mene an Image/hit cometh of this latyn word statuo.that is as moch to seyn as for to ordeyne setten or stablysshe a thynge to be nought remeuyd oute of his place . but for to standen stedfastly al weye permanable,And therof ordynaunces of pryuate lawes in Reames and in comynaltees ben cleped statutes/ For they sholde be stabelly kepte and obserued euer Withouten chaungynge.

Hit Was somtyme ordeyned and establysshed to that ende that a kyng shold ben in remembraunce to alle tho that were his lyeges, that ther sholde be made an Image also nyhe resemblynge to the kyng of the Countre as ony Crafty man couthe cast or counterfeten/ that for as mocke as the kyng myght nought in alle places be present ne his persone myght come to the syght of comyn peple they shold biholde that Image/by Whiche syght they sholden be adred for to disobeyen or rebellen ageynst the lawes,And this ymage shold representen the kynges estate to euery mans herte as though he said to them in this maner wyse/Sucke is your kyng this is his land/beware/for he wylle be Wroken of his enemyes

and tho that disobeyen hym, And trwely ful sothe it is that the moste parte of kynges and gouernours that haue reyn in oure dayes ben lyke to the dede ymages as to ony comforte or helpe of the people/and twelue mayntenaunce of the Juste lawes / they fare right as done Weryels of ymages made of clothe stopped with strawe/that holdith in his hand a bowe bent to fere awey the foules oute of the corne. but soothly they shoten neuer shotte/ne they done none execucion vpon extorcioners ne tyraunces that falsely oppressyn his peple ne nought eke he rewardeth but only that his persone be mayntened myghtely in honour and Worshyp /

And who that ought seith or doth that therto repugneth / he nys but dethes mete/ But the Wyse kyng Salamon in his book Ecclesiasticus Writeth and saith ryght thus/the gouernaunce of the Wyse man is euer ferme and stable/sucke as is the Juge/such ben his Jugementes/ sucke as is the kyng eyther lordy of the Cyte/ sucke is the peple. An vnWyse kyng or gouernour lesith his people. but by the wytte of a suffysaūt souerayne/the peple is sauedy and defendedy/Wherfore I seye/the Werkes of a gouernour ben properly his statua or his ymage fourmedy and depeyntedy to his lykenesse by maner of his gouernaunce, Whiche must nedes be open to al his peple be it one or other/Ne he ne shalle nought ben of power/be he neuer so myghty for to Werne the peple Jugen his ymage pryuely amonges them/and for to descryuen to the vttermest be it good or badde, Of this statua or ymage it is that men of hyghe power ben cleped men of estate, for they standen alWey open to the people by maner of theyr gouernaunce that they vsen better or Werse. And euery persone of estate shold ryghtWysly bere that name of estate by stablenes of his gouernaunce. And yf he be nought stable but Waryaunt and flyttyng fro Weray stedfastnes/thenne bereth he. the name of estate after statua that is an ydole or an ymage that nothyng anaileth / Of sucke a persone or gouernour speketh the prophete Ysaye in repreuyng his vnthriftynesse and seyth / O pastor et ydolum domus Israel/O thou Wretchyd herd and fals feder of the howe Israel/that arte clothed With gold and sette in huge arraye/ alle folke the aboute th and obeyeth. and thou arte Beyne and Voyde of al maner of Vertue ryght as an Image that nought hath of manlyhede but only of lykenesse by maner of shap Withouten/

Wherfore sucke persones of estate shold bere theyr name of stablyknesse/& al that they sayde or dyde shold be of suche deliberacion

that it myght be taken for auctorite of lawe right as a statute or
deyned and sette to reule the people, And yf so be that a kynges
wordes and werkes be of suche sadnes and lawes kepedy stably
Without ony cauyllacions or fals fauour of persones or Couety
se of propre lucre/thenne is thilk estate trestely deryuedy of this
latyn word sto/ that is to seyne stand & stably abide euer in one
by very constaunce of his fre courage/ And thenne is this sta-
tua able to be honoured & dred of the peple In this maner of sta
bilite stood neuer Nabugodonosor. ne neuer had his ymage suche
honour ne worship/but yf it were of Japers and flatterers/but
shortely for to speke by the stablenes of the statutes of a kynge
or prynce wel kepte & mayntened to gouernaunce of the peple/the
gouernour is knowen and in contynuel remembraunce many da
yes after, and leueth as it were behynd hym a statua or an yma-
ge his allowable and sadde condicions/ Wherfore euery kynge
and gouernour hath grete matter and cause that their statua be
soo wel portreyedy by their good maners and sadnes of gouernā
ce that it may be loued and honouredy of the peple/ For no doute
he standeth in soo open place / that euery man full ofte casteth to
hym his eye beholdyng therupon preisinge it or blamyng in his
herte after that hym semeth he duely hath deseruedy /
The Emperour Cōstantyn somtyme said in this wise as touchyng
this matter/ In the more heyhe place of estate that we ben set a-
monges other men· the more clerely be we sene and apperceiuedy
of euery mans eye, Wherfore alle thyng that we seyen or done shold
ben att al tymes goody and commendable that noo vyces were
founden therin/ This Constantyn by this maner of seyengy
sith he hady soo hyee state as Emperour and cheef of the worldy
in temporel gouernaunce/he wold establisshe soo hym seluen and
his lawes that no man fynde in hym noo manere of defaute/but
that euery wight preised and blessid bothe hym and his lawes
For why euery good kynge is preisedy by the exampler figure or
statua of his good condicion/and knowen therby/right as a man
is knowen by his visage / And therfor this haue I saidy and
yet seye that a kyng or prynce that hath a Reaume to reule and
to gouerne/he maye no better shewe hym self to his peple ne putt
him self in knowlege than by his good and vertuous gouerne-
ment/by the whiche he shall be honouredy and worshipedy/either
els by his cuyll gouernement be blamedy and dispreisedy· if he be
a Tyraunt. he shalle ben hatedy and despisedy/ if he be lacheste of

his la Wes/men Wyll scorne hym as a dede ymage that of neughte ne serueth/

A descripcion of this ymage in speciall. Capitulo Trisesimo

IF this generalle statua here leue I for to speke/ And of this other special/ I Wylle somWhat tellen after my selynge/ And I Wylle make here the distinction, how that gouernement by reason shold be distribute. And how ordynaunces and statutes sholde ben establysshed/ And also tho persones/ that haue them in hande to kepe and mayntene after the figure of this statua that We haue spoken of/ Reason, Justyce & trouthe Nature. Ryght/ and equyte holden somtyme a parlement. And by comyn acord of grete deliberacion/ they maden a statute. that there shold no persone be sette in estate/ but he Were the most suffysaunt and the moost Worthy/ And this Was theyr dede/ Hit appertyneth Wel quod they that suche one be set in estate abouen al other that is the best and Worthyest and moost hath of perfection/ Now is this Well figured in this statua that here hath be shewed the For Why/ the hede that is the ouermoost parte is of fyn gold/ Whiche is a metal moost Worthy and precious/ And soo by processe the nether partes of this ymage ben of dyuerse metals/ euery metal in his ordre/ the Worthyer abouen/ and the UnWorthyer bynethen/ as theyr ordre asketh the Whiche ordenaūce shold be kept in all gouernementes/ So that al gouernours Emperours/ kynges/ Princes and Prelates of the Chirche shold mayntene this ordre in this forsaid Wyse/ In regard thenne of the lower subgettes the hede olbeth right Wysly to be of gold she Wyng hym self tough and ductyble that Well Wylle endure Under the hamoure of auysement enlargyng hym self Without ony erasure receyuyng impressions/ suche as men Wyll settyn in hym/ and yeuyng a grete shynynge lyght to euery mans eye/ and comfort of herte/ Ful Well appertynent it is and ful couenable to the hede of a Comynalte that must be gouerned by counceylle, he may no better token haue of grace and of goodnes/ than for to shelde hym self tretable and benyngne to receyuen goodly goody aduys and counceylle Without ony Indignacion of herte/ And for to receyuen in his hert

ſuche impreſſyon as other Wyſe men andy ſadde Wylle in hym en-
prentey/ſuche an heede may Wel be cleped an heede of fyn goldy/
bryght ſhynyng in Vertuous kyuynge/that the hertes of his ſub
getis be gladid for to ſpeken/andy herey of his Worthyneſſe/ but
in that other ſyde yf this heede at euery ſtroke of counceylle, that
myſlyketh hym is diſpleſid and Wrothe. andy ſoWneth ouer
hyhe With deſpytous Wordes thorugh myſproud deſdayn of them/
that yeuen hym counceylle/he may nought be ſkylfully cleped an
hede of fyn gold·but an hede of Vnthryfty rude and Vntrewe me-
tal/in Whiche maye be formed ne enprynted no maner of goody
fygure/ſuche an Emperour Was Commodius/ that Wold be clo-
thed With the ſkyn of a lyon/ in ſigne that he Was kyng of men
ryght as the lyon is cleped kynge of heſtes full of pryde & impa
cyente/ Hym thought that Wylful tyrannye ſuffyſed for lawe to
doo What hym lyſt, Yf it ſoo byfalle that the hede be fyn gold en-
ckyued to counceylle plyant and tretable redy to receyuen al ma-
nere impreſſions, yf it ſoo be that in his hede be founde ony defau
te/hit Wylle ſeme ſkylfully that hyt is y long Vppon his counceyl
For Why he hath bytake hym to his counceyll ryght as the gold
is bitakey to the forge/for to Werkey and gouerney Withouten de
ceyte of feynyng or flaterynge or ſparynge of the trouthe, Andy
ſothe it is that Withouten ſtrook of hamour ne may none impreſ-
ſion be brought in to gold, nomore Vnto a kynges or pryncr flā-
teurs andy forgeours that ſparey the ſoothe bey nothynge profi-
table/for they ne ſykey nought the honour of the pryncr. but on
ly entendyn to pleſey for the tyme / But how qdy I may a many
Vndertake or haue hardyeſſe that is of ſmal degre in regardy of a
kynge for to bete or hameren Vppon his hede by yeuynge of coun-
ceylle contrary to his pleſaunce/ſoothely as me thynketh ſuche o-
ne putteth his perſone in auenture andy in grete peryll/al though
he ſaye but ſooth and profitable to honoure of his pryncr, hit is li-
kely that ſuche one ſhalle ofteny myſbetyde And ſeye me by
thy feyth qdy myn angel thenne how dar ther ony many be ſo fole
hardy for to dampney hym ſelueny deceyuyng ſuche a perſone by fa
uour of flaterye or by Vntrewe counceyll/ſith that for grete tryſt
of grete trouthe he is aſſigned to that occupacion/andy in that o-
ther ſide his owne hede and ſouerayne is hooly takey in to handes
of ſuche counceylours to be gouernedy after them that they ſhall
trewely andy feythfully forgey theyr hede· andy bryngе hit in to
good couenable fourme as to ſuche a lord bilongeth of reſon·

And yf he doo nought ſoo. but iapeth and flatreth/ he bryngeth hym ſelf in moche more perylle and auenture than he any ſuppoſe For in that one ſyde he dampneth hym ſeluen to the peyne of helle And in that other ſide he is lykely to ben appeled of treſon / and by the lawe to leſen his lyf as to a fals traitour of goody right and reaſon belongeth / And verray ſothe it is that euery good hede and ſouerayne that is of fyn gold/ he wylle be plyaunt and tretable & conforme hym ſelf to the forge and goody counceylle /

And yf it ſo is that he be no golde. but only in contenaunce & colour without hauyng no more/ but a maner of reſemblaunce the ſoothe it is he wylle cheuyſſe hym ſuche counceylle as he trowyeth wylle wryen to his purpoos/ And yf that the metal be harder than the hamour or the ancuelt· ſoo that the counceylours applyen them to the luſt and lykynge of the ſouerayne eueriche ſhendeth other/ And ſoothe it is ther wylle be fourged a folde deformed hede/ & nedes muſt be myſformyd all the body after, wherfor that this forſaid ſtatua be faciound duely and fonrmed as it ſholde/ hit behoueth that it be gold in hym ſelf / & that it be fourged right without ony errour/ Soothly ſaid I thenne/ this vnderſtande I wel/ but now knowe I clerely/ that I haue ſene in a Reaume many hedes and chyuetayns that were not of gold And yet had they grete lordſhip and ſouerayntr ouer the peple, Of them I ſpeke only that haue comaundement for to kepe tounes and caſtels in bordures of the Reame and to repreſſen aduerſaryes and enemyes that beſyen them to deſtroyen the countrey/ wherby wotteſt thou qnod myn Aungel that they ben no hedes of gold/ Sothly quod I for theyr wylle was not aplyaunt to the counceylle of the ſame peple that they had to gouerne/ ne they were nought ductible as good gold/ ne no thyng mallyable/ ne they wold no thynge done but at their owne luſt, wherby many good countrees ben waſted and deſtroyed and moche people ſlayn/ For the chyuetayns haue at the mooſt nede of ſocour yeuen weye to their enemyes/ and made the peple proye to them/ whome them owed to ſocouren and to ſaue, and were lokyng after their help til they were decayued/ Ful ſoothe it is quody he that though a a reame haue a noble kynge and worthy/ whiche is their principal hede that be of fyn gold in al condicions and propirtees that therto belongen. he ne ſuffiſeth nought hym ſelue to gouerne ne to kepe his reame without other ſubſtitutes ſett in diuerſe places namely in tyme of werre if the land be large in hit ſelf.

And yf he myght done it hym self, the cõtre wold be sure ynow fro al theyr aduersaryes/ wherfore hit behoueth hym that he sendy chyuetaynes and gouernours in to many places/ to kepe the frountars of the reame fro perille of enemyes/

But soothe it is that in the election and establysshynge of suche Chyuetayns ther may be foundry errour/ for oftyme Copre is coloured wondre lyke to gold by crafte done therto. soo that symple herted folk wene that it be fyn gold/ Also it is noo doute that to euery body the propre hede is mooste conuenient/ As to any ymage any hede of the same matr as is the body/ is more accordaunt than of ony other/ Right so to euery countre suche an hede and chyuetayne is mooste able and competent of reson/ whiche that enherited in the same countreye/ soo that he be hym self able of persone to taken gouernaunce. And moche more profitable shold he be by skyle/ than ony other straungeour/ be it duysshe man/ or lumbard or ony other nacion/ For why/ the straungeour wylle flee/ he hath no more to ame fore with the countre/ but his propre persone, whiche he wil assuren as ferforth as he may/ And parauenture as it hath be preuyd. he wille receyuen yeftes of the enemyes/ and soo abaundone the countreye/ and suffre them for to take the Towne or the Castel/ that he hath to kepe/ And yelde hym self without ony shame/ or parauenture by cautele flee and voyde the countre, and seye that he myght doo no more to than he dyde. But soothly/ yf the Chyuetayne were taken of the same cõtre/ where that he is enherited & hath his lyuelode/ no doute/ he wol be redy anon to the deth to kepe the countre & defende it fro his enemyes/ he wold not flee ther fro/ For wyte it wel/ ther must nedes be a difference betwene trouthe and apparence

Another thynge is a veray hede/ and another a feyned hede formed of playstred clothe other of coerboyle/ for the very hede will defende hym self. but the feyned hede wyll falle awey with a litel wynde or with a lytel stroke/ for there is no maner poynt of vertu/ saue only parauenture hornes or grennyng teeth to aferen fooles. Suche ben these vnthrifty Chyuetayns and of gargailes men shall fynde ynowe/ but of them that without any vacillacion wille done theyr deuoyre or hold them selues stedfast/ as tho that ben naturelle of the same countre/ For kynde teeheth them bothe to loue theyr owne grounde, that one wylle flee thyder/ that he come fro/ that other wylle abyde ther that he bigan/ and receyuen good counceylle in the manere as a ryngc of golde receyueth the

gemme, and neuer refuseth it/yf that a good goldsmyth haue hit on hande

Of the neck of this ymage
Capitulo Trisesimo primo

Y reason also and good right the neck of this ymage also
S shold be of gold/al though that Danyell therof make no
menaon/Nought for thy, Clerkes tretynge therupon de-
clarynge the story seyn/ that this necke was of gold lyke to the
hede/ the necke of a kyng may wel be cleped his kynrede that is
the royal blood of the reame that next vnder the hede is set aboue
al the body, ryght as the sustenal and the piler wherupon to resten
and affyen hym selue. And this necke shold be the passage and re
passage fro the hede to the body/and ryght so ayenward/soo that
what the neyther partes of the body nedyn to requyren to theyr
owne comfort or gouernaunce of the body / by these hit shalle be
sought and requyred/ And in that other side as a good hede by
his wyttes and his hyhe discression shalle mayntene these mem-
brys and norysshen withoutyn ony taryenge/soo that his gouer
naunce be admynystred doune to the hole body by this necke, that
is this Royal lygnage/Also this neck shalle be the suspyralle/
wherby the brethe shalle be dralwen bothe to comforte of the hede /
and eke of al the body/ And yf it soo be that there come to the he-
de ony discōfortable tydynges by them that ben next of his blood
he shalle drawe bothe counceill and comforte ryght as who so dra
weth a depe sighe fro the herte rote/ The necke also is the ioynture
of the hede and the body / ānd maketh them bothe one/soo shalle
these Royal lordes ben menes & medyatours bytwene the kyng
and his peple in euery nede that may befalle in euery maner ty-
me. so that ther be bytwene them goody pces and acordy as good
reson wylle that ther be

The Armes of this ymage
Capitulo. xxxij /

OW shalle I sey the of the armes of this ymage Which
n must ben of syluer/ the armes of a man ben the mooste
helpely membres/ and ben mooste redy alwey to defend the
hede/And oftymes these armes wil bleden/ sõtyme on the right
side and somtyme on the lyft side/to esen and comforten the hede
and al the other membres/ so that al the body may be the more
hoole & clene of al corrupcion/ That one of this armes ben du-
kes/Erles / and barons and other worthy lordes of the rame
Which that ben neruous/that is to seyn Wel frett With senewes
of strong and myghty frendes/and al ful of veynes of clene blo-
de/that is theyr worthy lignage / they ben wel ioynted, and
myghtely boned With orped men of armes/so that they be strong
at the fulle// That other arme ben they.that be pryue With lor-
des and beren prynapall offices vpon men of armes as chyueta
yns and marchals and suche other after the vsage of the coun-
tre Which I can nought nempne / that haue gouernaunce of
soldyours, and of men of armes abouen/Which hath the gouer
naunce/ he that is Conestable/Which that oweth to ben a bolde
man and hardy/a sad man and a substancial of grete Constance
and prowesse of manful herte and of noble courage wherfore he
hath his name Cogun estable knowen for a sad man and a sta-
ble persone/ For gretely it nedeth that he be strong and myghty/
to whome alle the hoost muste leue and haue theyr truste/ Where
that euer they be· Wherfor is he nought handeles/ for he hath full
power to helpen and comforten alle as ofte as it nedeth. Of these
two armes I seye nought Which holdeth the ryght side·but wel
I wote that bothe oweth to be ryght and neyther the lift as hit
is figured in Judicum of Gedeon that bothe handes vsed for
the right hande/ For Why euerych of these handes shalle putte
them self in prees for to helpe and defende the hede and the bo-
dy as ofte as it nedeth, ne neither of them shalle be the lift hand
to mayntenaunce of Wrong,

The brest of this ymage Capitulo xxxiij°

After this hit seweth to speke of the brest of syluer / the
a brest after comyn seynge shold ben as a closure of tursour
shyt or closid in mãner of a Coufre Wherin that men shal
put pryue thynges that nedyn to be saued/ vpon this brest shal
be set an ouche or a broche Which shal ben as it were a keye / or
fastnyng of this maner of closure/ By this breste is vnderstãde
the streyte counceyll closen/by Which a kyng wylle be gouerned

hym self and his wame/soo that these shalle trewely kepen his se
cret Withoutyn the Wynge outwardy/ And hit ne shalle nought be
Withoute a broche fastned therupon that is sacrament of assurnce
by Whiche he may haue the more siker truste/Ne it is nought ou-
trageous / though a kynge haue suche two or thre, of the Whiche
he may makeu a Coufre closid With his prive counceylle/But for
to speke of counceilours in special / thou shalt Vnderstande/ to a
kynge byhoueth seuen counceylours/of Whiche I shal seye the the
maner andy their office eueriche in his kynde/The first coūceylour
must be a good and trewe counceilour mooste prive to hym of ony
other persone as touchynge to the secrete of his conscyence/The se-
cond ben tho prive frendys • Whiche I haue spoken of before . to
Whiche he must affyen hym self of other Worldely thynges that ne
dyn to be tretid of gouernaunce of his owne estate to be mayntē
ned in Worshype/ & also the Reame to be kept & sauedy fro theyr
enemyes Within & Without/The thyrd counceilour is the chaū-
celer With other connynge men of lawe/ as Justyces and serge-
auntes , and suche other connyng men that owen for to knowen
the lawes and statutes of the landy/by Whoos counceylle he shal
yelde euery man that to his right bilongeth/The fourth counceylo-
ur ben other that haue for to sene in special to gouernaunce of
his propre goodes/ his rentes and his reuenues/gabelles & cus-
tomes) and suche other auauntages right Wysly to be lyfte, that
he haue no nede to pylleny his peple/ne to enbrykeb by dette to ony
of his subgettis/ne that he faile not of good in the tyme of nede/
bothe for his houshold and also for other auentures What so euer
betyde, The fyfthe counceylour must ben the steward of his hous-
hold With the tresorer and other Wyse offycers, Whiche owen for
to see that his houshold be honestly gouernedy fyrst in honeste of
the persones in good pees andy charyte acordaunt to gedrs/sithen
in plente and lyberalyte of mete andy of drynke to all maneve of
peple/sithen in chere and disport to straūgeours comynge fro alye-
ne countres·so that the kynges Worship may Weyen and encreeny
and long tyme be mayntened in prosperite/The sixthe counceilour
is the Conestable With the marschall and other Wise knyghtes of
Werre andy other Auncyen/trauayledy men that ben experte in a-
des of armes/ by Whome he must ordeyne his Castels andy gar-
nysons duely to be kept and stuffed With Vitaille andy With ar
mour/& With suffysaūt persones to sauyng of the coūtre,& yf nede
be also to ony iourney outward for to repressen the pride & ỹ malice

of his enemyes/The seuenthe counceylour is the phisicyen · after whoos counseylle he must be gouerned in dyete and in medycynes that nedeth to the hele of his persone/And al these seuen cōsey-llours muste alweye be cloos·and pryue/soo that by them his counceylle be nought shewed ne publysshed outwardy·and this is wel fygured in the apocalipsis by the Angel/that was gyrd vpon the brest with a gyrdell of gold bytokenyng that the pryue counceylle of a kynge shold be kepte secrete and loken in the bres-tes of his counceylours / right as tresoure is loken in a cheste/the breste is of syluer rede and suffysaunt ynowe/soo that them ne-deth nought to glosen ne to flatteren/for plesaunce and hope of yef-tes,ne brybery ne stele for nede of them seluen/Bryght shynyng must this brest be by honeste of fame and also of theyr byrthe,so that they be nought disclaūdred of no vicious tatches pryncipal-ly of Couetyse which is cleped Maumetrye and rote of al synne This brest also must be wel sowynge that they drede no persone for to seye a trouthe/this syluer also must ben withoutyn medlu re of ony corrupte metal/that they coueyte nought to be neyhe the kyng for no corrupte cause ne hope of auāuncement/but only go-ode and trewe counceyll.first to goddes worshipe/and sithen to his owne · Ful soothe it is that somme ther ben that semyn syluer by apparence without forth/but they faren lyke to wormes that shynen by nyght lyke to a sterre or to a precious stone/vpon whi che yf thou putte thy hondy,thou shalt nought fynde but fylthe/ soothely suche shold hold no thyng pryue ne yeue no trewe coun-seylle/but yf hit soo be that this kynges counceylle be very trewe syluer sowynge clerely and shewynge by quyck reson that the-yr seynge is sad and sothfast/suche a counceyller may wel be lyk to aaron that hadȳ a broche or a tatche fastnedȳ vnder his breste / that was cleped racionale /in whiche was wryten these wordes/ Dyscreacion in iugement trouthe andȳ trewe doctryne.as though a man wold seye Euery bisshop and prelate shold ben lyke to Aa-ron/iust in his Iugementes,trewe in counceyll,yenyng by hyhe discressyon the sadnes of his counceylle/ the hygher that he is sette in estate/the more sholdȳ his wordes be of substaunce andȳ moost of reputacion/And grete shame is it to hym yf he yeue ony other counceylle than good and profitable,for he sholdȳ nought be set in that estate but yf he were wyse andȳ of grete discressyon
And but yf more were foundenȳ in hym/ thanȳ in ony other/andȳ soothely yf a cōūceylour be founde in defaute of vntrewe cōūceylle

he ſholde be juged to the ſame peyne as was the ſerpent/that fal-
ſely deceyued eue with his falſe counceylle/ he was Juged that
for euer after he ſholde eten of the erthe and crepe vpon his breſte/
For ſoothly euery falſe counceylour may properly be cleped a ſer
pent whiche that with his enuenymed tonge defameth the reno-
me of thylke that he counceyleth/puttynge in his eve the venym
of his falſe and wycked deceyte/Wherfore good ryght is that vp
on ſuche one he take vengeaunce by Jugement as to ſuche a de-
ceyuoure lawfully belongeth/ And no leſſe peyne is due to ſuche
one/that can nought kepen cloos the counceylle of a kynge which
ſholde be kepte pryne and nought proclamed out /

Of the Wombe of this moral ymage / Capitulo xxviiij.

Erthermore now appertayneth to ſpeken of the wōbe of
f this ymage whiche oweth to diſpenſe to all the membres
noryſſhement by the veynes whiche he vnderfongeth /
And for to make diſtribucions by dyuerſe maner wyſe for to ke
pe and ſaue the body in hele and ſtrengthe/and mayntene the lyf
Now is it ſoo that the goueрnement of a Reame was firſt foun-
den and eſtabliſſhed by the comunes generally for all and for e-
ueriche in ſpeciall/ſo that it ſholde be adminyſtred and executed by
ſuche as were of greteſt bounte and of mooſt redy wyt that cou-
the taken hede of alle as wel of tho that ben bynethen/as tho that
ben aboue makynge ſuche diſtribucions/ſo that eueriche haue that
hym oweth/And no defaute be founden in theyr parte/ ſoo that
the membres languyſſhe nought ne falle nought at meſchyef for
lacke of theyr gouernaunce. As for this office ben ordeyned and
eſtabliſſhed in euery countre/ſpecially certeyne offyceers yere by ye
re chaunged for the more ſykernes. Whiche that we clepen Shir-
reues whiche that hauen the prynciualte for the tyme in gouer-
naunce of theyr owne Countre/and they ſhalle ben ſuche as ben
enherited and enhabyted in the ſame Countre/To theſe it belon
geth for to loke/ that bytaylers done duely theyr deuoyre / that
marchaunts be wel gouerned / that labourers be at reſonable
wages/that tylthers be not oppreſſid ne let of theyr occupacion
Withouten whiche the reame may nought endure/that other dy-
uerſe craftis at reſonable prys doo that to them bylongeth, and

though ther be other offycers in this land ordeyned in special for
suche occupacions/ yet by reson of good gouernaunce the shyrreue
sholde haue the prynapall ouersight for to see and knowe that e-
uerache doo his deuoyre/ for at the yeres ende he rekeneth for alle/
This Wombe must ben of bras/ Whiche that is a myghty metal/ &
stronge and Wonder hyhe sowenynge / but it drawbeth soone rustc
yf it be not clensid/ Of bras in old tyme men made alle theyr mo
ney/ and soo they done in somme place yet to this day/ Wherfor the
money of bras woke his name and was clepedy Es/ that is. bras
So shold suche offycers ben stronge and myghty for to done execu
cion of lawe Vpon forfetours/ and for to oppressen brybours/ andy
extorcioners/ soo that the poure peple be nought ouer ledy With ty
rannye, They shold be hyhe sowenynge for to speke for the peple/ so
that they be nought myssayen ne ouerchargedy With ouer sore ser-
uyce ne by vnesy lordes/ And soothe it is that to these offycers bi
longeth for to punysshe mysdoers by tayyng of money more than
by bodely peynes, And of suche multacions andy of al other re-
uenues that to the kynge byhongen in his Countre/ he muste yeue
rekkenynge before the kynges offycers / soo that the ende of his
offyce is acõtes of money/ Wherfor skylfully he may be clepedy
a Wombe of bras / but hit nedeth that suche an offycer be oftymes
chaunged/ for els Wylle they rust and drawen corrupcion by co-
uetyse/ and soo ful vntrwely shalle they doo theyr deuoyre

Of the thyes of this moral ymage/ Capitulo. xxxv /

Et must We speken of the thyes of this ymage / Whiche
y ben made for to bere all the membres Whiche that ben abo-
ue/ and for to leden redyly the lymmes bynethe/ by them
is al the body dressid and mouyd fro place to place/ and myghte-
ly susteynedy/ ryght as vpon pylers of suffysaunt strengthe/ so
that the body falle nought ne fayle/ but strongly be gouerned e-
uen vpryght to honoure and esement of the forsaid body. These
thyes mowe Wel be cleped other offycers as Justyces of the cõ-
tres. somme for pees/ some for other specialte as eschetours andy
all other prouostes and baylyfs, Whiche that owen to see the go-
uernaunce of the Countre , andy by the Shyrreues ordynãunce
done theyr deuoyre euerich in his offyce , Andy also in special to

awayten the kynges profite/ for yf ony ſynguler auaũtage ſhold
be geten that to no perſone belongeth in propertie/ good ſkyle hit is
that he haue it that al hath to gouerne / Fyrſt and formeſt to
theſe offycers after reſon bylongeth With the drede of god to ſaue
theyr lordes Worſhipe and mayntene theyr right in alle that they
can. And in that other ſide/ they ſhalle trewely demene the poure
people vnder them/ ſoo that they be nought myſboden ne ouerſore
oppreſſyd by them ne by none other / ne that they ſoo beſyly doo
theyr lordes profyte or pleſaunce/ ſo that the peple be wrongfully
diſeſid/ but that they be to theyr lordes Juſt and trewe pylers/ &
alſo to the peple very frendely helpers protectours & defendours
Soo that What euer they haue for to doo for them that they
goodly & eaſyly trete them and demene them / namely tho, that
Wylfully obeyen to the lawe / And other that Wylleyn be beſy for
to inquyeten and letten the peple by theyr malyce oute of reſte/ &
pees ſharpely they ſhalle punyſſhe them. ſoo that they haue cauſe
to ceſſe and hold them ſelf in pees for alle tymes after/ Ne hit be-
longeth nought to ſuche offycers for the kynges profite to meue ne
We brykes/ but Where that he fyndeth the coũtre in pees/ he oweth
for to ſuffre it and noriſſhe it therynne/ Vpon theues and morde-
rers Robbours and reuours/ fyghters and debatours. myſprowde
men and vicious they ſhalle be fyers in Jugement / and ſpare
them nought at all for preyer ne for mede/ but putte them to ſu-
che peynes and punyſſhement as the lawe aſketh. And yf that
theſe thyes thus gouerne the body/ noo doute it ſhalle be kepte in
hele and proſperite long tyme ynowe

The legges of this ymage/ Capitulo/ xxxvj /

The leggys of this ymage ſhold be made of yren/ the legges owen for to ſuffren peyne / & beſyneſſe to ſuſtene alle the body, they ben as it were pylers berynge al the byrthyn of the edefyce/ the knees ben the capitals and the feete the baſes that beren euerydele / By the Whiche thynges thou myghte ſkylfully ſee and vnderſtande that goody knyghtes / and goody ſquyers burgeyſes and marchaunts they ben the capitalles and knees of this ymage/ by gouernaunce of the Whiche the raume is mayntened in honoure and proſperyte/ The legges byne they ben the good people bolde and defenſable in Armes, And

also good Archers & balystexrs Whiche is the stuffe and strengthe of the Reame to saue them fro assautes of theyr enemyes/ these mowe Wel be cleped pylers of yren/ For in yren and steele lyeth prynapally the defence of euery Reame or countre/

The honour and the Worshyp of this maner of peple oWeth not to ben accounted of Richesse of Worldly catel of fresshe array of clothynge of syluer harneys ne Wantonesse of his oWne persone/ but the honoure of suche peple is clene forbed harneys / nayles to borste/ sheldes to sheuered/ spetes to broken/ helme and palet to beten and forbruysed and many markes of Woundes on his oWne persone, this is Wel more appertynent to Worshyp of a Worthy knyght or squyer than is a thycke chosen garnement a traylyng goWne of tWelue yerdes Wyde solempnly daggedy With huge bagge sleues, for sith suche maner array come first a place Worshyp is aleyde and neuer shal retourne till that suche leWdnesse be left as Worshyp be accountedy as Was in old tyme as is before saydin manfulnes of dedes/ For soothly such manere of peple ben no legges of yren/ but rather they mowe be clepedy legges of cloutes/ as childeren maken popetis for to pleyen With Whyle they ben yōge/ And sikerly it is a foWle inconuenyent to a reame andy a sory gouernaunce When the peple of the land shall be cherisshedy to Wantonesse and nicete of suche childes lustes tylle that they ben so tendre that they mowe nought sustene nother cold ne hete/ honger ne thurst ne they ben nothynge Worthy tille the bely be ful/

And thenne they moote, slepe, And in defaute of suche fooles men must sende in to straunge landes for soudiours to kepen the countre/ For they shall neuer put them self in perille for the landy/ so Wel as they that ben naturell borin and norysshedy Upon the same erth/ for they ben but staues and potences taken for to sustene the body by cause of feble legges. And in such potentes is ful litil trist at the tyme of nede/ for they comen thyder only for to robbe / Waste and destroyen the goodes/ and no thyng for loue of the cōtre, therfor these yren legges shold be cherysshedy in that Wyse that they myght ben able myghtely to bere and sustene the byrthen of the body / the lesse they conne lyue by andy the more they conne suffren of hard preyse them the better and hald the more Worthy

Of the feete of this ymage, Capitulo lxxxviij.

EWyngly it is to ſpeken of the feete/Whiche that ben me
dled of yren and of erth/Theſe feete muſt be Wel helpyng
to the legges/ for they ben the baſes and the fundament
to ſuſtene them and al the remenaunt of the body / Whiche that is
aboue/ theſe feete ben dyuerſe crafty men and labourers Withou
ten Whiche the body of the reame ne may nought be mayntened/
And oftyme ſuche mayſtres as ben of leſt reputacion / ben mooſte
neceſſary/ and Worſt moWe be myſſed/tho clepe I the plaũtes of
the fete / ne the leſt of the feete maye nought be deſpyſed / For
more neceſſary to the land is a diker & a deluer than a goldſmyth
or a embra Wderer/ And more helply is a Carpenter or a potter/
than an Organer/a peynter or an ymager .
But thenne muſt We ſee Why theſe feete ben thus of dyuerſe ma
ter entermelkyd as of yren and of erthe/hit Wold ſeme that Won
der diſparayke ben theſe tWo thynges yren and erthe/Neuerthe
les they ben draWen to geders oute of one place/ Soothe hit is
that al the neceſſary labour of the World entendeth no thyng els
but noryſſhyng to the body Within.and koueryng Without / All
that is appertynent to noryſſhynge of the body Withyn is draWen
of the erthe/ Wherfor by erthe I vnderſtande alle ſuche labourers
that trauaylen in eryngе and ſoWyng , dykynge / and deluynge
in ympyng and plantynge in paſturynge of beeſtes in fyſſhyng
and foWlynge/and alle ſuche thynges Wherby is noryſſhed man
nes ſuſteuaunce oute of the erthe hit cometh/& in to erthe hit tor
neth in a lytel tyme/The yren parte of the feete I clepe alle tho.
myſtres Whiche that appertynen to the body Without/as clothyng
hoWſynge defenſe ageyne dyuerſe perylles / for Whiche thynges
ben yen them Carpentars/Maſons / Smythes/ Armerours/and
al ſuche crafty men/Whiche though that many of them be nought
neceſſary.yet be they ordeyned to comforte of man/ For al though
a goldſmyth be nought nedeful/yet for honeſte of ornamentes of
holy chirche and alſo for array of mannes body as for a maner
of comforte it is neceſſary/ Loo al theſe outWard Worchen mooſte
ſpecialy With yren and Without yren moWe they nought doo /
And ſkylfully ben they medled of bothe tWoo maters/ For the
yren part may nought lyue Without the erthen parte.ne the er
then Without the yren,but euerich hath nede of other,And noo
doute that the golden hede ne the ſyluern breſt/ne the braſen Wē
be ne the yren legges Without theſe entermelkyd frete moWe.
nought be ſuſteyned / Loo thus I haue told the of this ſtatua

after the forme that thou hast beholden and Danyel hath wryten for of no moo membres spake nought the prophete ne paraventure Nabugodonosor sawe no more hym self/ ne otherwyse is hit nought founden in the prophecye/ne none other is the statua / that thou sawe vppon the machynement/Wherfore I haue good cause and occasion to cesse of this mater / for no more men maye glosen without text than lyde materles.

Here he telleth of the Chaumpyon of lyberalyte/ Capitulo xxxviij/

If the knyght quod I that stondeth beside this ymage/yet haue ye seid me no thynge at al. Ful soothe it is quod myn Aungel/but ful soone I shalle seye the somwhat therof/There was somtyme a noble kynge that hyght Poeticus of grete power and wonder grete renoume. To this kynge by cause of his worshyp and also for his worthynesse knowen in to full ferre cōtrees ther come knyghtes and soudyours of many dyuerse costes for to see worshyp/and also for to done hym seruyse in what that hym nedid/supposyng therby for to geten honoure and fame / where that they shold come after, For why soo grete and worthy name had this kyng/neuer none had gretter/ sith the world bigan,so that his loos and his fame spred euerywhere in to ferre countre by long tyme without admenusynge or lessyng: ought of his renoune, Soo after a grete whyle there come to his Courte a knyght of a straūge Coūtre for to seken worship for as mocke as he had herd speke of the worthynes of this noble kynge/And as it happed the tyme of his comyng there was no meyne walkyng ne sterynge in the Court/ne no wyght founde. Whome to speken to in spedynge of his purpoos / Soo walked he forth tylle he come to the entre of a kytel gardeyn/where he sawe syttyng vnder an ympe in an herber a wonder fayre damoysel of passynge beaute / that ful bitterly wept /grete doel and pyte was hit to byholde/He salewed hyr goodly/ and she welcomed hym ful connyngly as she wel couthe/ the knyght thenne asked of hyr why she wepte so/But she wold nought telle hym/ but said it was for a thynge nought hym for to knowe/So left this knyght to aske ony more of that mater/ but he enquyred of hyr

Where the kynge was/But thenne began she to wepe wel faster than byfore/Now worthy knyght quod she I preye yow of your gentilnes and for the loue of god yf ye lyst for to sene hym/ abydeth for to morowe/and thenne cometh/and ye shalle me fynden in this same place / And I ensure yow feythfully/I shalle bringe yow to a place where ye shalle sene hym all youre hertes fylle/ Thenne sayd this knyght/I wolde with right gode herte doo by youre counceylle/ But paraucenture whan I am retorned.I fynde yow nought here ne knowe nought youre name,thenne sholde I holde my seluen as deceyued and fayle of my purpoos,I am quod she by my right name cleped lyberalyte / And here shalle ye fynde me to morne at this tyme/Asketh of me now no moo demaundes I praye yow / I am soo full of sorow and of heuynes , that I haue no herte to speke to yow ne to doo yow suche chere as to youre estate bylongeth The knyght soo departid / and vpon the morowe he come thyder ageyne right as he was assigned/this damoysel was redy and honestly receyued hym/and wok hym by the hande/and soo ledde hym forthem to the paleys / Where the kyng was that tyme with full lytell meyny of noblesse or of worthy persones/ But he found in his presence an old vnsemely one/I ne can nought calle hyr lady ne wil nought dishonouren the honeste of wymmen with so foule a name as she semyd worthy·she was right foble disfigured with a lothely mouthe,Whiche that sat al a wry in ful dishoneste wise/ This same of whome I speke pletid and held parlement ful womanly bifore the kynges presence and bare hyr seluen boldely right as she were maystresse and hadde alle the gouernement of the kyng and his houshold/What tyme that this worthy knyght sawe this maner of doyngs/he helde hym self abasshed and desmayed/and anone retourned hym withouten ony speche/seyenge to this damoysell Whiche had brought hym there.What is this quod he that I am comen to seken oute of so ferre Countre/sothly I am deceyued·and that wonder foule of this kynge that I haue now sene/ For I haue herd all otherwyse spoken of his persone than I see at this tyme present with myn eye / But seye me quod he gentil damoisell What meneth al this/And What is this old one that soo besily pleteth in the kynges presence/ O quod this damoiselle / my dere gentil knyght/for these same it is that I am thus sore anguyssh and dysese/For I was wonted to be loued of the kyng more than ony other and euer in his compayne / And

that tyme was he lyke to a lord/and euery man hym loued and recommendid/thenne he hadde pryce and renome wel more than euer hadde Salamon / But now allas with sorowfull herte that I shall ought seye other than worshyp by hym that I haue founden soo noble a lord/ For now hath he had nedde counceylle of folke nedde comen/which haue brought hym fro bynethen the erthe this old one that ye seeth and dryuen me oute of his presence/ And soothe it is he is ful wery of hyr sauynge that he dare not offende these counceylours/they ben so wonder wyse/and ben as ful of eyen as euer was Argus/that hadn a thousand eyen/ the beestes that seynt Johan sawe that were so full of eyen byfore & behynd sawe not half so clerely/ Wherfore hath he graūted and establysshed/that alle thynge ordeyned and deuysed by theyr counceylle shall be hold and kepte of alle men be they more or lesse· And sothely the kynge ne thynketh none other as I suppose/but that all theyr ordynaunce is to his hye honoure & worshyp. And yf he wyst the contrary withouten doute he wold not long suffre them, he wold rather dye/ for wyte it wel syre knyght theyr ordynaunces whiche they makeñ is to grete greuaunce and oppressynge of the poure peple/ Ful soothe it is that Pharao put the children of Israel in to grete seruage and in to grete afflictiones/But no wonder was it/for they were straunge foreyners nought of his propre peple/ Wherfore though that he put them in trauaile and distresse/it was not mocke meruеyle / ne soo moch mystoke hym not as yf he hadde thus oppressyd his owne kyndely peple of his owne countre / But here is it other wise/ For nought only straungeours / but also the kyndely borne men of this same land ben troubled & dyseased by counceylle of these false decepuours/soo they leden the kynge at theyr owne lust/ryght as Tutours and curatours for to ordeyne and gouerne hym ryght as he were to yonge within age and couthe nought gouerne hym selue/ But wote ye euer quod the knyght/yf the kynge take ony grete auauntage by these folkes gouernaunce/Soothely quod this damoisel neuer a dele at al· but it torneth euen contrary/but they hauen the auauntage,and he mocke harme/ hit is wel seene in theyr howses/ For they hauen gold ynowe to bye & purchace grete londes and rentes/they haue plente of jewelles/& of siluer vessel·but the kyng hath nought wherof to paye for his mete. but of white stikkes that no thyng auailen/wherof hit is grete pite for to knowe and here/ thus is the kynge of his peple

Waryed and curſid/ſoo that meſchyef and myſauenture mocke ne
des falle at thy laſte /bothe he and his Court torne to nought and
vterly be deſtroyed / For ſoothely alle his trewe ſeruauntes
ben departid fro hym for drede of the old deuel, that hath hym vn
der hande/ But whyle that he was woned to haue me in his cō
pany/and we lyued to geders in ioye and gladneſſe of herte/
thenne was the kynge mocke preyſed and worſhyped in alle the
world aboute/ Wherfore ſithe I ſee this foule monſtruous old o-
ne brought my to his company for to fordone his noble Renome
And I am caſt oute fro hym to his grete diſhonoure/no wonder
though I dye for ſorowe / And yet weyle I more the leſynge of
the kynges worſhip/than of myn owne dyſeſe/ For he hadyn mo
re worſhyp by me than euer I had by hym or may haue hereafter /
Thenne ſaid the knyght nolo gentil damoyſel·leſſe of thy we-
pynge / For wel I ſee that thou art to the kynge ſtedfaſt and
true/ and louyeſt hym herely/ But ſeye me what wolt thou ye-
ue me yf I make thy pees, ſo that the kynge put awey that fou
le myſſarynge oldy one and take the to his compayne ageyne/
Certes quod ſhe/ ther ſhalle neuer be that dey that ye ſhalle fayle
of my loue/ And yf I may eles doo/ that may be to youre worſhip
and myn/ I ſhalle hit done ful gladly with all my dylygence /
Nolo by ſeynt george quody thio knyght· I ſhal ſpeke to the kyng
I wol no lenger tarye / Syre kyng quody he, god ye-
ue yow mocke worſhyp/ With hugefull peyne and laboure I am
comen fro ful feire Countre, for to viſite and ſee youre Ryal eſ-
tate. And for to honouren yow after my ſymple power / for
as mocke as I haue herd ſpeke of youre full excellent and no-
ble perſone· of whiche the renome is ſpred in all the world about
Soo haue I ſyth come in to youre land founden the ſoothe/ that
ye ben full worſhipfully gouerned with Juſtice in youre Juge-
mentes and in youre aſſyſes / Al youre officers in the Countre
done wel theyr deuoyre / that mocke pleſith my herte/ Wherfore ye
ben mocke to preyſe and commende· But of another thyng haue
I herd ſpeke / ſythe I come to Countre· by whiche youre loos e
worſhip mocke empeyreth/ I haue founden a damoiſell fayre and
gracious/ ne were nought here importable ſorowes that ſhe ma-
keth hyr teres and hyr pytous wepynge/ whiche ye were woned
to cheriſſhen and to loue right as youre owne paramoure/ And ſtā-
dynge ſoo that ſhe hath nought myſtaken hyr·ne no thyng myſ-
doone but mocke honour and worſhip haue ye had by hir, ye haue

caſt hyr oute for ány vnthrifty and vnſemely tyraunt/ whiche ye haue take in hyr ſtede, for whiche thyng al folke preyſeth yow the leſſe/and leſſe wylle hereafter whyle that she is with yow in cõpanye/wherfore by my counceyll casteth hyr fro yow and take to yow that other as it better byſemeth youre honourable perſone/& and alſo youre worſhypfull and Royall eſtate/ Fayr ſyre quod the kynge/ye ſpeketh of a thynge/wherof ye knowbeth lytell/the Damoyſel that ye ſpeketh of haue I not put awey/ne taken this other/but my counceylle hath done hit for my greete profite and worſhyp/I muſt nedes trowe my counceyll and be gouerned after them·as euery kynge mote/yf he wylle sauen his honoure/ ſoo that I nyl not caſt awey this olde ne receyue the yong / but yf I doo it by the counceylle of them/that brought me to that gouernaunce/but therto ſuppoſe I nought that they wylle conſenten· And how wylle ye quod this knyght ſuffren them thus betrayen yow fro youre worſhyppe and youre fame by ſuche maner of gouernaunce / I note nought quod the kynge, but I byleue fully they done hit for my worſhyp and my profyte/ Soothly quod this knyght/ and I ſhalle anone right biſore yow proven the contrary / And ſhewen yow openly· that tho whiche yaue yow this cõceyll haue done awaye the worſhip of youre name/and falſely is it done and traitourly of whoſo euer it be/And of treſon I appele them here in preſence of you and of alle youre bawnage/And here I wage my gloue to proue this vppon their perſones with my right hand/Make them to come in to youre preſence. For I am redy for to take this bataille be there neuer ſoo many/ therfore wille I not ſpare/ſoo mocke I triſte in the trouth of my quarell and ſoo mocke treſon I knowe in their perſones, ſoo that I wille not lene them, till I haue made them for to aye yow mercy and knowleche their treaſon/ that they haue falſely and wickedly put liberalite oute of youre preſence and brought in Couetyſe/wherfore ſire kynge doth me right as touchynge this appele. For ye maye nought with worſhip werne me myn aſkyng ye knowbeth well you ſelven/ Soothly qd the kyng I graunt yow this bataill for to be done in the playn ordeyned therfore the eighte daye after this daye preſent /

And I accepte this iourneye quod the knyght with ful gladde chere al redy anone right in this ſame houre, And I ſhall quod the kynge ſitten preſent as Juge , And in this eighte dayes I·

enquere Whiche of them alle is mooſt able to defende this quarel and take hit on hand/ Soo thenne at the eyghte daye the feld Was arrayed/the kynge ſet in his tente redy for to ſee this bataylle, Forth cometh this knyght ful thriftely armed and entred the feld/ And Whan that the Herauds hadde made theyr proclamacion/hym ſeluen of hye courage byganne to crye and ſeyde / Cometh forth ye curſid traitours,that haue bytrayd youre lyege lord youre kynge/byreuynge hym his good fame and honourable loos·Cometh forthe I defye you as fals and Vntreſſe/I ſhal ſlytte youre keles/and ſhewen the treſon openly/Whiche ye haue Withyn yolle pryuely counceyled/Cometh forthe oute,and ſhewe yolle yolbre ſelfen preſent. Soo this knyght abode a Wonder longe tyme appelynge theſe traytours/but none Was ſo holdy ne ſo hardy for to ſhewe hym ſelue/Wherfore the peple that there Was aſſembled and hadi longe abyden Were annoyed gretely /
The kynge thenne ſyttynge in his tente abydynge this bataylle. lete crye pees that he myght haue audyence to ſpeke to this knyght Soo Was this knyght clepedi to the kynges preſence/and he Vnhelmedi hym/and come before the kynge/to Whome the kyng ſaid Fayre ſire qdi he I hold the for a Worthy and a Valyaũt knyght ful able to moche Worſhippe/ and Worthy for to bere the ſigne of knyghthode andi of Worthyneſſe/ For thou haſt manfully purſeWed thyn appele and haſt deſerued Victorye of thyne aduerſaryes Andi in as moche as they Wol nought appeery I deme them alle pable/I Wol neuer truſtey them hereafter / but they ſhalle haue their peynes/as to ſuche fals traitours belongeth/ Andi the I yeue the Worſhip of the felde/as thou haſt Wel deſerued/ Andi myſelf I abandoune to be gouerned after thy counceill/Wherfor make come to me the damoiſelle / for Whome thou woke this batail And this other olde one I Will that ſhe be Voidedi as faſt Withoutey ony taryengi / & ſo Was the damoiſel liberalite brought to the kynge/and that other put oute of his preſence/by the Whiche thynge the kyng recouerd ſuche honoure andi preiſingi of the peple/ſo that al folk loued hym entyerly as they oWed their lyege lord With al their hoole hertes/ And here myght thou ſee the courage and manfulhede of a good knyght/Here myght thou ſee the meſchyef of Vntreſſe counceylle/that made this gentil Liberalite priſond/and put out of preſence·andi curſidi Coueitiſe clepedi in to Courte/and coupled to ſoo hye a perſone of eſtate / as is the kynge hym ſelue / Caſte andi ymagyne euery man his luſte /

Worship and couetyse acordeth not to geders/but they ben euen cō-
trary. Who that loueth that one/he hoydeth that other Withouten
ony doute. Nolw I seye the that this Worthy kyng for the grete
courage of knyghthode and treWe counceylle that he fond in this
noble knyght/ he lete grauen his ymage and set it here in this o-
pen place for to be had in contynuel remembraunce/ And to
that ende that euery kynge therafter shold take ensample to kepen
hym seluen fro vntreWe counceylle. And this is thynge Wel kno
Wen to all tho that dWellen nyhe the place/Where this statua stā-
deth here in open syght/

Explicit liber Quartus

Here begynneth the fyfthe book/hoW the soWle Was take out
of purgatory/and led vp thorugh the heuenly speres toWard the
blisse/
Capitulo primo.

a For this parlement of these tWo ymages/I re-
tourne me ageyne to my fyrst purpoos/ And
soothly me semyd/that Wonder lytel or nought
my peynes Were abredged in all this mene tyme
And certeyne yf it had be plesaunt to grace dieu/
me thought it had ben tyme that somWhat had
ben lessid of my peyne/& that I had ben brought to another more
restfull place/And sykerly after this ful longe there I bode in
my torment and peyne that I suffred/soo that alWey it decreyd
by a litel and a litel/And soo lough I there abode/that I ne felt
nomore peyne at al/And that my fardel Was Wasted and torned
to nought/I salWe no more therof/thenne semyd I to my self so
lyght that I bygan to flee Withoute ony lettynge/And so salWe
I in to heuene/Whiche Was thenne to me disclosid and open/ so
that I salWe thenne tho thynges/ Whiche I haue before hand sey-
de Were contrayned fro my sight/ that is to seye the hye prouost of

heuene seynt mychael sittyng as Juge/ and alle these other that shold make Jugementes of all dyuerse peples/The grete clernes that there Was Within shynyng al aboute made me haue so grete ioye and comfort/that I ne felte no maner of dysese/Myn Angel oftyme flowe vp to that place/and oftyme retorned ayene & badde me, that I shold a Whyle abyde and be of good chere/for Within a lytel tyme I shold be brought in to hye heuene /

Ful soone quod he shalle I lede the thyder/ for I haue leue of the prouost and alle his assessours / that there ben present With hym/ For now ben Mysericord and Justyce accorded to geders/ And soo ben as Well Reson/Trouthe/and Equyte, Without ayeyne seyng.all they ben one and of one Wylle/ When I thus had abyden a Whyle and sene many thynges/that is to saye, the elementes / and al that Was Within/Angels also I saWe fleen to and fro/ And Sathanas ful besyly by see and land/and in the eyr abouen/I saWe hym ful ofte flee hyder and thyder for to espye pylgrymes by pathes and by Weyes . Soo at the laste myn Aungel took me by the hand. And syngynge he said to me thus/Now goo We vp in to that souerayne Cyte Without en more abydyng' For now ben ended thy peynes and tormentes and fully determyned, Now synge We/mounte We.fle We vpWard as fast as We may/ For full nyhe is the ioye Whiche that We abyden/ We ben full nyhe to that reste that We haue longe desired / that neuer shalle failen ne be ended, And thus syngynge he ledde me forth.and sheWed me the fyrmament. But in this poynt I saWe grete foyson of byrdes in euery side aboute/that songe in the eyr no thyng els seyng but euer Jhesu, Jhesu Without ony cessyng/What may this be quod I to myn Angel, Where haue these byrdes lernyd thus to synge so redyly and lustely to nempne this blysful name Jhesu it is grete ioye and solace to here them and for to see them also/it is a plesaunt thynge/ Certes quod myn Angel/of this thynge/thou sholdest nought ben abasshed / for thou hast sene them er this / but thou art not auysed therof now at this tyme ne hast bifore this tyme taken but litel hede of their Wete songe/and that hath hynderyd the gretely / And grete dole hit is When that mortal folk taketh none hede to theyr owne auauntage/these ben the byrdes that god almyghty maad to that entent that mortal folke shold take theyr example to done as they done, These ben cleped larkes Whiche that in latyn haue the name of prisyng and of Worshyppyng.and ben cleped alaude

nought Withouten cause, For Why they ryseⁿ and moueⁿ feere fro th: erthe/and̄ spredyⁿ theyr Wynges in maner of a crosse/& purely they preyseⁿ god With theyr mery songe and alle theyr disport and pleyis to syngeⁿ Jhesu/ And̄ no byrd is in erthe/ Whoos Werke and occupacion is haluendele so fayre they beⁿ the fygure and the patron̄ by Very lykelyhede of the ioye of paradys of angels and blessid spyrytes that there contynuelly Worshipeⁿ theyr creatoure With grete reuerence and̄ hououre. And̄ they also haue take ensample at contemplatif men conuersaūt in erth/that hauen contynnelly Jhesu in theyr mouthe/therof they makeⁿ alle their song and solace spredde and extendyd With cryst on the cros by compassion of herte preysynge hym alWey Withoute ony stynt ynge/And thus for to done nought only mortal folke/ but alle thynges fourmedyⁿ of god counseyledyⁿ the thre childreⁿ in danyels book/And̄ Dauyd in the ende of his sawter clepyth alle Creatures for to preyseⁿ god, Preysyth god of heuene first ye blyssfull angels/for ye haue gretest cause/ Preyseth god bothe sonne & moneⁿ sterres, and alle that yeueth lyght/Preysyth god ye hyghe heuens/ and Waters, that beⁿ abouen in the fyrmament, preysith the name of the hyghe lord/for only his name is and oWeth for to be exaltid and preysyd of alle creatures/And̄ Wyte it Wel. for sothe/there is no thynge/that it ne dothe his deuoyre/but only mortal man/ Whiche that is abouen alle creatures bounden̄ moost therto / Loo hadest thou somtyme soo done thy deuoyre lyke to these larkes/ thou hadest not soo longe be lette fro this ioye/but euer noW hereafter this shalle be thyn occupacion Whenⁿ thou arte in heuene that shalle be ful hastely/ goo We fast thyderWard/for We beⁿ lokedyⁿ after

Thus thenne myn Aungel ledde forthe. and̄ sheWedyⁿ me the fyrmament/ Whiche With his tornynge aboute made a Wonder Armonye/soo melodyous and so full of sWetenes/that alle erthely Instrumentes that euer haue beⁿ or beⁿ at this tyme ordeyned by deuys of maystres of musyk sholdyⁿ be sett at no reputacion of hym that had herd that solace and̄ that myrthe/the cause of this melodye is the merueylous mouyng & Wonderfull tornyge of the spyeres/Whiche I saW tornen & Wenden eueriche Within other by contrarious mouyng & by embelif tornynge so sWetely they entercoūcerd to geders in their circuite about the erth

and alle other elementes Withouten ony tyme ceſſyng or reſtyng
TWo greete ſpyeres ſaW I tourne that one within that other/in
the Innermore of Whiche the ſterres Were faſtned bryght & clere
ſhynynge ſomme more and ſomme leſſe/ as it lyketh to the ſoue-
rayne maker, this nether ſpyere after the Wordes of tholome / ſo
contrarieth contynuelly the mouynge of that other/that in a hon
derd yere he hynderith a degre fro there he Was beforne/ And thoW
ſhalt Underſtande that in the hole compas of the ſpyere ben of ſuch
degrees thre honderd and ſyxty Within this Innermoſt ſpyere
I ſaWe ſeuen other ſpyeres mocke leſſe than theſe other tWo/ of
Whiche ſeuen euericke Was leſſe than other as nedes muſt the leſ-
ſe be conteyned within the more / And within euerycke of theſe
ſperes there Was a Cercle embelyſyng ſomWhat andy th Wartyng
the thyckines of the ſpyeW/Whiche Cercle clepeth the differnt in
the circumference of euericke of theſe cercles Was ſette a lytel Cer
cle/ Whoos compas ne paſſid nought the forſaid thyckenes, Which
Cercle is cleped of Aſtronomyens the Epicikle / This Epicicle
Was ſoo Wonderful ſet Upon this differnce/ſoo that it abood not
euer in one poynt/ but moued Upon this Cercle by ordre/ And
proceſſe fro place to place aboute this forſaid different

In euericke of theſe Epycikles Was fitched one of the ſeuene
name couthe planetes that ben cleped of clerkes ſterres erratike
ſaue only that the ſonne Was Withouten epycykle/ fitched euer in
circumference of his different/ Theſe epycycles beren aboute mer-
eryllouſly the bodyes of the planetes ſomtyme forth Ward/ ſomty-
me back Ward/ Somtyme abouen. ſomtyme bynethen/ ſo that, Who
ſo hadde playnly ſene the mouynge of them / euerichone at ones
hym ſhold Wel haue ſemyd that they hadden pleyed and made gre
te ioye / namely for to here the merueylous melodye Whiche that
they maden in theyr mouynge / As I thus beheld this meruey-
lous tornyng of theſe forſaid ſpyeres that mocke delyted me myn
Angel ledde me beyer/ and abouen al theſe ſpyeres he ſhewed me
a Water Whiche that beclyppeth them in compas al aboute / Soo
clere it Was and pure in hit ſelf that nature ſhold haue ben abaſ-
ſhed in the beholdynge/ For as to my Jugement ſhe made neuer
ſuche an other. For clerely ſaWe I thorugh oute this Water alle
thyng that I had ſene byfore/ bothe erthe and ſee/ and alle other
elementes With all theſe forſaid ſpyeres encloſid Within/ forth paſ
ſed We thenne thorugh another ſpyere that ſemyd all of Criſtall

And forthe I behelde and̄ sawe/ Fer abouen me the prouost of heuen Whiche as me semyd I had̄ sene bynethen and there I sawe al the Court syttynge With the same persones as is biforn seid alle/but Sathanas and the peple abydyng Jugement. For them ne sawe I nought / What maye this be deere Wardeyn quod I me thynketh that I sawe many yere ago, this same prouost syttyng in his assyses in another place / Whyder ye hadde brought me for to answere to Sathanas myn aduersary/ of myn olde errour. Thenne beganne this Aungel softely to smyleyn and saidy in this Wyse / hast thou nought mynde quod̄ he Vpon the blacke cortayne that was drawen bytwene the and the prouost What tyme that thou were there abydyng thy Jugement/ Certes qd̄ I ful wel I remēbre/ therby qd̄ this angel thou must Vnderstanden that the fyrmament was but as a cortayn bytweene thy syght and that thou seest nowe presently/ And moche more clerely shalt thou sene hereafter What tyme that thou arte passid̄ somwhat ouermore/ this cortayne semyd blacke by cause of the syght that deceyued̄ the/ that so folde was infect With filth of thy synne. Also it was nought well apertynent that thou haddest that tyme seyen ony thynge that shold haue gladed̄ the/ or caused ony ioye in thy herte / Ful soothe it is that for a lytel moment that cortayn was withdrawen to that ende that thou sholdest see how folde thou were deceyued̄ that thou thorugh thy foly haddest lorne soo moche blysse, If that this Court semyd the lowe at that tyme. and̄ not here on hyghe as thou seest nowe in soothnes/ yet was it not so in very trouthe/ but this same place it was that nowe thou seest it Inne/ But to synful wrecchis this Court semeth lowe. and nyghe to theyr syght/ for the more peyne and̄ drede that they shold haue therof/ What tyme that thou were alowe at thy Jugement. thou sawest this Court nyghe the / for as moche as thou haddest deseruyd̄ the dethe of endeles dampnacion. But nowe thou art escaped̄ by the grete grace/ that god hath done to the. The semyth that the Court hath chaunged his place / Neuerthelesse in soothe hit is no thynge so as thow shalt knowen clerely / When thou art passed̄ the cortayn, of Whiche thou art nowe fulle nyghe/ The entre that is the Cristallyn that yett is not ouerpassed̄/ This same hit is / Which that thou clepedest the Cortayne / Soothely quod̄ I / soo am I surprysed̄ of the Joye of this Countreye / that I

not Whatto aſkeyn ne Whereof for to ſpeke/ Seyr or aſke quody
he / What that the lyketh / the gretr comforte / and ſolace of
this Countre is ſoo mochr merueylous and the perdurable ioyes
ſo blyſſfull & glorious that hertr may not thynke ne no tong telle/
this is Jeruſalem the noble Royall Cytr/to Whichr thou Were ey
ared for to trauayleyn ſomtyme in thy youthe/this is the ende of
thy iourney and the fynall reſte of alle thy pylgremage / Thus
this Angel talkynge to me and ledynge me forth thorugh the cri
ſtallyn Jcome Whrre he made me to behold and lokeyn al aboutr/
therr ſaWe I ſoo gretr lyght and clertr that it myght not fall in
no manes mynde fully to deſcryuen it/And though that the ſonne
Werr ſeuen ſyches clerrr than it is noW/it ſuffyſeth nought to ſhe
Wen hym ſelf in preſentr of that lyght,that Was ſo excellent /
Ful ſoothe it is that ourr blyſſful lord Jheſu ſaid in his Goſpel
that in his faderes hous Were many dyuerſe manſions.And this
found I Verily treWe/ For this hoWs is chyef and prynapalle
of alle other hoWſes,And to this hoWs all other ben ſubget and
ſeruauntes Whether they Wylle or noo/ And for to Vnderſtande
ſhortly the manerr of this hoWs/the largenes therof maye not be
compreherndrd by thought of mannes Wytr/for it is Infynyte.
NoW ſhall I ſeye yoW of theſe manſions and of the gretr dWel
lyng places that ben in that noble Cytr after my poWer and af
ter that I myght ſene hit my ſelf/ For ſoothly I ſaWe therof not
the hondred part/ ne no partr proporcionable as to regardy of alle
the hole cytr/ For Why this cytr is ſo large that hit is endeles,
bothe in lengthe and brede/ and of endeles thynge maye no pro
porcion be lymytrdy ne accountrd/ And no doute the gretr hruen
With the ſterres in regardy of Whichr the erthe hath no proporcion
ſenſible that may ben aſſignedy at certeyne/And yet it is nought
endeles ne infynyte as clerkes knoWen Wel ne may nought en
cloſeyn Within it ſelf ſoo many ſmalle pelores of the quantite of a
ſmall peſe as this noble cytr may encloſeyn Within it ſeluen of ſuch
Worldes as We ſene and dWelleyn in,acountyng the Worldy for as
mochr as is encloſed Within the ſterred hruene/ Andy yet ſholdy it
ſemeyn neuer the fuller/ For a thynge that is infynyte / maye not
be fulfilledy/ Wherfore I may full Wel ſeyn and affermeyn that I
ne ſaWe not the hondred partr of Royal habitacions, that Weren
in that cytr,And euery habytacion/yet ſemydy me as mochr/and
no doute Wel more than alle this Wyde Worldy.

But alle theſe forſaide manſionrs Weerr clerrr / andy

transparaunt/soo that I myght sene clerely thorugh oute them alle as ferre as me lyst/These mansions so wonderly were dispo sid thãt euerychone enuyronned andy enclosid this worldy that we ley Inne/ The Centre of the mydes of this Cyte/was oure lord hym selue fulfyllynge alle this huge noble and mer= ueylous cyte/but the boundes or the horduns of this cyte ne mo we nought be founde / The beaute of this mansion ne maye noman telle ne diffyne the ioye andy the grete arraye the enhabi=urs of the places/the ordynaunce of theyr dwellyngy/theyr ioy= full occupacion/the swote lusty smelle.the glorious disportes/the swete and lusty solnes and delicious songes maden alle fruyne fully to be forzeten.and for to conceyue a ioye and a gladnes with outen ony ende coutynuelly with grete reuerence to worshipe/prey sen and honouren oure blessid saueoure/In the place next to this Crystallyn was put this Comyn peple.that come fro purgatory and they contynuelly answeredy to them/that songen aboue. Ful often was rehercydy this wordy sanctus . and ful deuoutely son= gen aboue and bynethen.there was no Tune of Musik/that ther was forzeten.the fayre dyapente / the swete Dyapason/andy ofte amonges other the lusty Dyatessaron felle in theyr songes/

And who that hady herd the song that was among the Angels by wonderfull entermellynge andy full swete acordy / he myght wel haue saide that there was a feste / disparayle to alle festes, that euer he sawe before / Thenne was seynt Pou= le/of whome that I hady redde in his owne scripture,that he was rauysshedy in to the thyrd heuene/Andy there he sawe secretes / wherof he wold not speke/sexnge that noman ne owedy ne durst speke therof/And fayne I wold haue wyst/which that he cle= ped the thyrde heuene/siche hit soo was/that I sawe soo moche merueylous clerte and ioye,that ther is no creature in this erthe= ly Regyon that myght thynken or conceyue soo moche as I saw

Thenne said me myn Aungel of the Appostle paule / I say the for certeyne that he hath his heuen aboue as many other seyn tes hane / But he was rauysshedy in to a full hyhe place/ where that was shewedy hym moche of goddes pryuytees / which that were shewed to none but to tho that were fully bybuydy,which pryuytees were nought to be tolde to them that dwellen alowe in erthe/for they wold not byleuen hit/soo sholde they neuer be the better thouz þ it were told them/On that other side these priuitees were so grete & merueilous þ he held hym self vnable & vnworthy

to speken ought therof, And soothe hit is. that he ne myght nought seye hit / For hit passeth his Wytte / Thenne muste hit nedes passen the power of his speche/ And also no doute e; uery man is holde for to kepen pryue the counceylle of his lord, but yf he haue commaundement or leue at the lest for to telle hit forthe / But in as moche as saynt powle was cleped of god a Vessel of election/and shold ben excellent in the prynapal merites for whiche merytes he shold deserue the treuble Aureole/ that is to sey for maydenhode/for prechyng of goddes lawe/and for mar tirdom shedynge his bloode for the loue of Crist/ therfore was he rauysshed thorugh oute the tWoo in to the thirde and hyest that is martirdom, In the fyrst heuen of Virgynyte/that first is in Worchynge and first is deserued he was taught in the lore'/ that bylongeth to maydens and also to them that ben mazyed / Wherof he speketh in his Epystel to the Corynthes where he seith De Virginibus/ In the seconde was shewed hym the fourme of Cristes feithe and alle the hoole gospel / ryght as he shold preche it after· Loo thus he seyth hym self, Notum Vobis facio euangelium/I make knowen to yow to Wyte that the go; spel preched of me I had neuer of man but only by reuelacion of oure lord Ihesu / In the thyrd heuen was shewed hym the mede and the reWard that he sholde receyue yf he dyd his deuoyre to that ende that he sholde be the more afterWard for to done his besynes/In ful hope and trust for to receyuen that noble reWard Whiche tonge maye not telle ne herte thynke ne no creature maye Verely ne Worthyly deserue/but only of the grete goodnes of our blessid lord as hym self seith.Non sunt condigne passiones huius temporis,Alle the passiones and peynes of his lyf ne ben nought condigne ne euen Worthy to the ioye and blysse that shalle be she; Wed in Vs / Now shalt thou Vnderstande, that What tyme saynt powle hadde ben ther abouen/and was retorned ageyne in to the World/he consydered and was Wel auysed of these Worldes/that he sawe abouen in that blysse and said in this Wise, Regi seculorū/ To the kynge of Worldes inmortall and inuysyble to hym/only god honoure and glorye in the World of Worldes/

Holy chirche also seith as oftymes as she prayeth god of helpe/ or of grace or dothe hym ony Worshippe/ hit is nought forȝete / but that he seith euer in the ende that his regne dureth by Worl des infynyte/& therof prophecyed Dauyd & sayd ryght thus Reg nū tuū· regnū ōniū seculorū/thy regne & thyn empire is the rame

of alle Worldes / Here nedeth hit quod I that thou me ans-
Were to a lytel doute Whiche that I am Inne, I here yow Well
speken here of many Worldes/ but in latyn the Worldy hath tWoo
names for hit is cleped Seculum/ & hit is cleped also Mundus/
Nought for thy it is not al one in clere Vnderstandynge/ though
We for defaute of langage take one for auother/ For Well I con-
ceyue that mundus is the material World/ but seculum is taken
for the endurynge of the Worldy/ Neuertheles the competister in
the craft of the kalendre he cleped Seculum the tyme of an hon-
derd yere, And ye clepe Seculum the World here aboue, What me-
ne ye Wold I Wyte by this equyuocacion of that name/ Sothly
quod this Aungel/ he that made this compute and the kalendre
ne saW neuer these Worldes/ only the World bynethen he saW for
his tyme supposyng that there Were no moo ne none other/ And
for as moche as mannes age passith/ but seld the place of an hon
derd yere · therfore he clepedy that space seculum, that is the tyme
of durynge of a mans World, Soo Wold he thenne by dystribuci
on of many honderdy yeres seWynge by succession euerych after
other shelWen ỹ pluralite of Worldes/ Wherof the scripture maketh
so ofte mencion/ & ryght as the World bynethen is made of many
honderd yeres/ & so of many Worldes/ Whiche though the nombre
be VnknoWen to man, yet it is atermyned at a certeyne ende in the
sizt of god/ rizt so is this soueryn World made of Infinyte/ such
hole Worldes Without ony nõbre lymyted euer to be endyd/ So
seith holy chirche preysynge oure lorde that he regneth and shalle
regne by Worldes Infynyte / And that thou troWe me the better
of this that I sey What tyme that hooly chirche maketh mencion
of the Trynyte in the Vers Gloria patri/ that ofte is reherced/ he
seith in this Wyse/ Worship and ioye to the fader. sone & holy ghost
as Was in the begynnyng noW & euer shalle be in to the World
of Worldes/ ne it suffiseth not to setten this Word semper/ that is
euer but yf he adde therto/ in secula seculorum/ Whiche Wordes no
man may conceyue but yf he haue hoole Vnderstandynge/ for this
Word semper encloseth nomore/ but al the tymes of the World bi
nethen/ Whiche shalle haue an ende/ but by this Word seWyng in
secula seculorum, Wherby is Vnderstande this Worldy here abouc/
that conteyneth suche Worldes Without nombre infynyte that ne
uer shall ben atermyned . Yet shall
I seye therferthermore. Oure lorde god that in hym self is Infy-
nyte/ sythe that his grete poWer may nought be comprehendyd

no doute his werkes ben infynyte also/so that none entendement ne may them vnderstande/for why/ he werketh & maketh as many werkes as better ben made than vnmade/ And no doute/there is noo good thynge vnmade/ that he ne may make/ And there is no good thynge that he may make/that he ne hath made/maketh now or shal make hereafter/ For he is the welle of alle maner of goodnes/ And he hym selue is souerayne lounte/therfore hit is conuenyent/that his goodnes be shewed and spredy aboute amōg alle his creatures / He must nedes contynnelly flowen oute his boūte/ For ther is nothyng/ that may therof enpeschen hym.ho whenne durst ony wyght two wey or supposen / that he wold leuen his wgne that is infinite vngarnysed of his werkes,as a thyng deserte and was , as thynge that were forsake /

But sithe /he is almyghty that he wolde anone fulfille hit with his creatures / For hit is wel syttynge to euerych that may doo wel that he sholde doo hit , wherof he may nought faile that may doo what he wylle/ wherfore when thou herest speken of worldes infynyte ne be thou nought abasshed/ for sith hym selue is infynyte/his werkes must of reson be endeles/for he may nought be voyde ne ydell for to werken thynges that ben profitable belongynge to his worship/

The sowle axeth a questyon of the mansyons of heuen[e], Capitulo secundo

Yth ye haue quod I said me thus moche/yet wyll I aske a lytell what more/yf hit lyke yow for to seye me of that I coueyte to knowe / Of these worldes / and these wonder mansions in whiche the seyntes of heuen dwellyn / somwhat I see/but fayne wold I yet knowe a lytel what more for to vnderstande better that I haue herd before,O swete god quod he What seist thou) hast thou not lyued in erthe more than fourty wynter/And yet for al thy peyne and besyne s that thou haste put to lernyng with labour of thy wyttes)yet knowest thou but lytel of the world/in regardy of alle/And now thou arte comen hyder/thou woldest knowe anon al that there is merueylous ordynaunces that ben without nombre / but certes that shalt thou neuer knowe in to the tyme that thou haue beholde in the Mirrour

of the souerayne deyte that is god hym selue/Wherin thou shalt see clerely all that thou canst desire/I see nought/but that I will gladly telle the somme thynges in speciall of whiche thou haste moost desire to knowe. For yf I shold speke of all/I shold neuer make an ende. So saye me thenne Wherof thou hast lieueste for to here, Of eyghte Worldes quod I wherof thre ben crowned with floures of diſparayle kynde and colour euerycke fro other/ herof wold I here typyng with right grete desire. One of them is crowned with faire rede roſys/that other with wodys/And the thyrd with lusty prymeroſys/ and lylyes entermellyd and graciouſly arrayed / Of theſe thre Worldes and of the other fyue I hadde leuer here speke. than ony thynge elles for cauſe of the grete Joye that I see therynne/ ther is none herte that he ne muſt be rauyſshed With the desire of soo hyhe and excellent gladnes of this nalcyte, Whiche that I am ynne/thanked be the lord of his grace/

Of the thre crowned manſions With Roſis/ Rodys and lylyes Capitulo Tercio

Told the quod this Aungel Within a lytel tyme paſſid
I When We ſpake of seynt Poule of theſe thre Coronnes /
And yet ſhall I telle the more pleynly/thou ſhalt Vnderſtande that they ben ordeyned of the hyhe kynge/ for thre manere of folke. and yeuen them by cauſe of grete loue/Whiche ben cleped Martyres/and theſe folk ben martyres/Prechours and Myrgynes. The CoroWne With the rede roſys that is yeuen to martires/ Whiche ben the knyghtes of the good lord and woll dethe Wylfully for the lordes ſake / The ſecond Coroſone of Rodys. that hylongeth to prechonrs that Well haue done theyr deuoyre/ ne neuer abaſſhed them ſelue for to ſey the trouthe and publiſſhe the feythe of Criſt to alle manere of peple, The thyrd Coronne of prymeroſis and lylyes entermellyd that is graunted Myrgynes that myghtely haue fought ageyne theyr fleſſhely luſtes And Wonne the faire victory that paſſeth aboue the ordynaunce of nature/Chyuetayne of the nombre is that blyſſful lady Mary Very moder & norye of Jheſu godes ſone, full Wel beſemeth hyre to here the Aureole/ for ſhe Was the fyrſt that Was byfound With

the Vertu of Vyrgynyte to plesen the lordy/These ben the thre Worldes and heuens/to Whiche seynt Powle Was rauysshedy as is before said

This other Worlde Whiche thou seest soWen With sterres of Charbouncle/that is the noble habitacion of Apostles & euangelistes.in Which is seynt Peter prynapal Chyueta yne/Whiche prynapalte Was grauntedy hym of Criste here in erthy Nauertheles yet ben they all felaWes neuer one vnder other but ben partyners of that blysse euerliche after his merytes as they haue deseruyd.Another Worlde yet myght thou see also full thyck sette of grene emeraldes/that is of the prophetes and of the Patriarkes/of Whiche sayne John haptist is the prynapal / in that place is none that he ne hath grete habundaunce of ioye andy of solace,noo tonge maye telle the blisse that they haue/
Yet another Worlde myght thou see bynethen.Which that is soWen With sterres of crystalle that is the habytacion of hooly Ankers and heremytes.andy all other that beren the name of Confessours the first heremyte palle therynne he dWelleth andy all hooly bisshops and prelates/Whiche that somtyme dyden Well their deuoyre.and ledden their lyues in prayers andy in penaunce conformynge them self to the lawe and the lore of oure lordy Jhesu/
Amonge alle the company of these syxe Worldes/ ben holden froo day to day many hyhe festes euerychе of these estates Bysytynge other ryght as they ben entermelledy in theyr merytes/ For full many ther Were of tho before Wheraid that hadden places and Weryn partyners in alle these forsaid Worldes / For seynt Powle the Appostel claymed by the deth that he suffredy the Aureole of martirs by gods Word that he prechedy and taught besily/ he muste also as one chyef and prynapate Were also the aureole of prechours/And in as moche as he Wrastledy With his flesshely lustes, and kepte hym self chaste to his lyues ende/he muste as Wele be partyner of the Coroune of prymerose and lylyes/Which that is clepedy the Aureole of Vyrgyns/And he that Was clepedy of specialte fro his first entoure departid With Barnabas by the electi on of the hooly ghoost fro Worldely occupacion / to Worche godes Werke in fortherynge of the feyth/Wherof he fayledy neuer to his lyues ende/he muste nedes haue a place amonge the Appostles/ though soo be that of meknes he clepedy hym self the leste and the

last • soo that none of alle these estates is restreyned within hys propre habitacion, Whiche is to hym specially assigned for a maner dignyte of merites/ But also they ben entermelkyd eueriche With other, And taken theyr disportes in signe of parfyte loue & vnyte that there is amonges them/ For though that theyr dignytes ben appropred to them/ eueriche as he hath deseruyd/ Yet be theyr merytes eueriche in comune/ and eueriche hath ioye & gladnes of others blysse This Countre and these souerayn Worldes ben Wonder large and Ryde/ ne there is no labour ne besynes/ but eueriche auaunceth hym self for to preysen god/ and doo hym due Worship/ The vision of the good lord that is al theyr ioye/ theyr reste/ and their refection / To knowen hym / louen hym / and hauen hym by parfite fruicion that ben the yeftes Whiche they haue reward for theyr good labour/ Without ony other foure that propirly ben graunted to the body When they shall be reioyned Whiche ben these seWyng· Subtilite/ Clerte/ Impassibilite and Agylyte Whiche that ben cleped the doWeryes of the body By subtilite they shalle ben able to perce al maner of obstacles to passen Where them lyst Without ony lettyng/ By clernesse they shal be brygbt and transparaũt/ that neuer none shall letten other for to see as ferre as he Wylle desire/ By inpassibilite they ben soo myghty that alle the peynes and tormentes that moWe ben deuysed in erthe or in helle ne moWe no thyng anoye them / though that they Were amyd amonges them / By the yefte of agylyte they shalle be soo lyght for to moue smartely that Where so they lyste to be/ anone they shalle ben there Without ony taryenge or procesSe or lettyng in the Wey, And these foure yeftes ben thynges of grete ioye and plesaunce to tho creatures that shalle enhabyten this noble blyssful countre /

The descryuynge of the mansion of Aungels/ Capitulo quarto

The other seuenthe World that is abouen these other/ that
¶ soWen is so thycke With sterris of saphyre/ there dWellen
the special seruytours of the hyhe lord departid by theyr
dignytees in to thre Jerarchyes of the blyssfull Aungels / and

euery Jerarchye in to thre ordres/soo that these thre Jerarchyes
reduced in to thre representeth the very blyssfulhede of the soue-
rayne Trynyte/for in these nyne ordres is founden the suffisaũce
of all maner of seruyse that is apertynent to his blyssful godhede
And wyte it wel that all these forsaid seyntes haue also certayn
places of dignytees among these souerayn ordres by cause of the-
ir hye merytes & specialte of vertues. Whiche that they had whi
le they were in erthe ther am I enhabytedy in the lowest ordre /
In euericke of these ordres ben greete nombre of blisful spiryttes
an honderdy andy two and twoo and twenty thousand, two honderdy/andy
two and twenty and two odde in all after the trewe deuyspon of
this scripture, Mille milia ministrabant ei/et decies centena milia
assistebant ei/A thousand thousand seruydy the lordy/and ten hon
derd thousand ben assistent in his presence, Neuertheles of the ve-
ry nombre can I not dispute / for euery daye andy euery houre he
may makey newe spirites whan that hym lyketh/These angels
contynuelly fleey aboute fro place to place / ne none mansion is
there that they ne vysyten/ but their prynsipal keynge is alweye
in the presence of god

Of the eyghte mansion that is of the godhede. Capitulo quinto

The eyghte world whiche thou secst hyhest of alle theryn
sytteth the hyhe kynge/andy in mydes therof is sette his
royal throne that is wondre precious andy ful clere po-
lyssheny/And it is full lyke to the sonne/ but his was moche mo
re rede and also moche more shynynge bryghter in it seluen /
There he yeueth his blessynge in euery parte aboute to them/ that
hym seruen andy obeyen as to their souerayne lordy/Aboutey hym
is that ioye with whiche he is coroũneday more lusty andy fayre/
hit myght nought be deuysed/And this Corowne is ful soley of
precious stones ful bryght shynynge of merueylous beaute /
Among the whiche ben sette wonder subtylly steres of huge light
wonderfully sparkelyng and castyng oute bemes of huge bryght
tynes and passyng clerte/withm this ioye andy this Royall Co-
woune/ whiche that enuyronneth the throne in euery parte aboute

Oftymes entreth the quene and comyth to the kynges presence be holdyng in his blessid visage Withoutyn ony corteyn or enterelo ; synge bytwene/And there she sytteth vpon a sege of Cristall ful clerly bornysshed/And there she prayeth for synners that the lord ha ththem ryght heuy at hert/for theyr vykked errour/but that he suffre them softely abydynge theyr amendement /
And vyte it wel that alle these habytacions these heuenes/ and these worldes Whiche I haue rehercyd is but one howe wonderly departid in shewyng the grete nobylyte and fayrehede/ to that ende that the dyuersite of merytes and the degrees of enhabytwurs Whiche that ben therynne mowe openly be shewed and sene The closure of this place is infynyte of perdurable mater Whiche that by enemyes ne maye neuer be wasted ne no weye vndermyned/More thynke I nought to telle the of this place now at this tyme/ In this poynte I ganne to byhold in to the hyhe heuene that euerydele shyned as bryght bornysshed gold/
And there I sawe a merueylous cerkle of synguler gretnesse cõteynynge within it self wonder grete space and a full circuite hit made the gretenes therof ne couthe I not gesse nor acounte /
This Cercle entred in to that one side of that golden heuen/ and come oute in that other in maner of a Reynbowe/This Cercle in his bordure was as me semyd of mesurable brede of colour safyryn/ And was redyly lyned by ordre and set full of stones wonder bryght shynynge and clerely flammynge/ Whiche were sette by thyrty and by thyrty in suche a maner wyse, that in euery thyrty was sette a grete sonne as me semyd as large as the bordure of this Cercle/ Abouen this Cercle Aungels sougen and maden moche melodye With many dyuerse instrumentes/that yf ther had be herd suche a songe in erthe/I suppose that the stones sholde nought haue kepte them fro syngynge for the passaunt ioye/There nys thynge in erthe that ne wold haue hasted thyder and haue receyued lyf by meuynge of this forsaidy cercle different.soo mesurably it torneth aboute/these forsaide Aungels ledden thre spirites Whiche were coronedy With gold and clothed to the foote of red blody purpre gyrd With reyntes of gold Wonder bryght shynynge Withm, this golden heuen they entredy, And in a litel While they comen oute ageyne/ And all these other sayntes oute of their mansions assembledy them redy for to mete With them/And soo they wenten aboute enuyronnynge the heuene, and syngynge besily and said in this wise / Blessid bee

thou lord oure god/and oure ſouerayne god Jheſu godes ſone/ that bought vs with thy blood/that ſoo honourſt oure felauſhip For the good dedes of whiche we ben partyners of thy ſouerayn grace/thenne I bethought me vppon the byrdes as thruſſhes and thruſtels and ſtares/ whiche I haue ſene ſyttynge in aſſemble vpon an hye tree in a clere day ſyngyng ſo ſweetely and preiſing the lord that is hyr creatour/Right ſo dyde alle theſe ſayntes ful keſyly honourynge and preyſynge the ſouerayne lord/ aboue ful meekely and deuoutly ioynynge theyr handes

Of the kalendre of heuene Capitulo ſeyzh

Dere Aungel quod I/ſeye me/I byſeke yow/teche me ſomwhat of the yonder Cercle/ and alſo of that ſolempne feſt/whether that it endure in ſuche ſolempnyte/ thow woldeſt well that the chirche militant quod he that labourith here in erthe hath in comyn vſage for to halden ofttymes ſolempne feſtes/ſomme more and ſomme leſſe after the tyme and dygnyte belongyng therto/and after the worthyneſſe of the ſayntes/for whiche they ben holden/eyther els for ſomme ſpecialte of ſeruyſe/that they owen to them as knyghtes to ſeynt George/ Goldſmythes to ſeynt Dunſtone/and ſoo forthe of other/ thenne to that ende / that no defaute be ne the tymes forzete ne falle oute of mynde att whiche tymes ſuche feeſtes ſhold be holde, they ben wryten in a kalender euerich in theyr ordre as the yere falleth, Now is it ſo that this chirche Mylytant enforceth for to ſewen and cõterfeten as moche as he may the hyhe chirche aboue/ For wel ſhe woote and vnderſtandeth that fro thennes ſhe come, and there ſhe bygan/ as the doughter comyng fro the moder/ Loo thus ſeyth ſeynt Johan I ſawe ſaith he the cyte yf Jeruſalem deſcendyng newe fro heuen And yf thou knewe clerely or vnderſtood this thyng/thou ſholdeſt wel wyte what it is that thou haſt ſene here aboue/ and that it is the exampler and the patron of this cercle aboue / This Cercle aboue / that thou ſeeſt is the kalender. whiche with the tornynge aboute ſhewith the dayes of the ſayntes what tyme they ſhall ſolempnyſe theyr feſtes/Euery yere this cercle maketh

a torne aboute/Euery sterre standeth for a day. And euery sonne for the space of thyrty dayes Whiche is clepeth a monethe

But thou shalt Vnderstande the mesurynge of these dayes after the mouynge of the materiall sonne and sterredy heuen bynethe For We taken for a general reWle that there ben none alternementes of dayes neyther of monethes/but one contynuell day/that neuer shalle ben ended, AlWeyes that other may be had parfyte remembraunce of alle these that haue put peyne and labour to loue oure lord god as some hauen for his loue shed all theyr blood And somme in otherWyse suffred grete dysese the dayes of theyr ly[illegible]/ in Whiche they yelden theyr ghoostes ben markedy in this present kalendre/The sterres that standen as I haue sayd the in stede of the dayes haue suche an ordynance as I shal here telle the the day byfore the feste that shall be solempnysed/ The sterre she Weth hym self castyng a leme of ful grete clerte to the same sayne of Whome shalle be the feste for to make this feste the more notably to be knoWen to alle / Thenne cometh the angel of that same seynt of Whome shalle be the fest With moche multitude of other Angels to the forsaid shynyng sterre syngyng and makyng moche melodye andy bryngyng With them this forsaid saynt and presentynge before the mageste ryght as thou hast sene here thre clothedy in purpre and crounedy With goldy Whiche entredy Within the goldeny heuene/ These thre ben thre noble martirs that myghtely stodeny for the feythe of Cryst, that one is saynt Laurence Whiche that nowe the day of his feste is brought byfore our blessid lord, These other tWo ben seynt Steuen & saynt Vyncent/ Whiche that Were in erthe of the same ordre of dekene, These gone forth With hym for to doo hym honoure before the hyhe lordy / There is before oure lordy nowe made an huge assemble of moche multitude of sayntes that beny comeny for to see this grete solempnyte/ andy for to amplye this feste With ioye and With preysyng of gody/ Right soo after them by tornynge of this Cercle cometh forth other sayntes in the same Wise / eueriche after other as theyr dayes fallen for to holde also their solempne festes/ For this maner of doyng ne styntyth no tyme that here nys a feste neuer the later nought all y lyhte ryall/but somme ben holdeny more solempne than some after the merytes of them for Whome they ben/ but alWeyes lytel feste saWe I neuer here but alle grete andy ryall/ And yet I seye the more/there is holdeny a ful ryall andy solempne feest of Mychael the ppuost and alle his compayne of angels

in remembraunce how he chaced lucifer fro hens in to helle/ And
also in honoure of alle these ordres and Jerarchyes of these hoo-
ly Aungels they doubleth these feste/ And sheweth them selues
before oure lord god preysynge and worshyppynge with grete so-
lempnyte/ Also in the feste of al halowen euery saynt in this cir-
kle taketh his owne place/ as it is ordeyned them of god, There
is the grete assemble of his honourable Court gadred to geders
A wonder thynge to telle of the ioye and myrthe of the swete
songes and of the lusty Instrumentes, sounynge ful delycyously
Noo gretter feste is there none thorugh oute al the yere/ except the
speciall festes of the hyhe kynge hym selue and the glorious que
ne that muste nedes of ryght be mocke more solempne than ony
other feste. Syth ye haue bigonne quod I to telle of these
festes/ me lusteth ful gretely for to here spekе more of that matter
Sothly quod he I shalle telle to thy lyste more of these festes
There ben fyue festes in the yere whiche ben holden ful solempne
of the glorious quene / of whiche the first is rote and begynnyng
of alle other festes/ that is the halewynge of hir conceyuyng. What
tyme that she was chosen as a plaunte purged or preserued fro
alle maner vnclennes or ouy tatche of synne, for what tyme that
this thynge was done of oure lordes grace that this blessid lady
was conceyued/ the Angels here aboue made a grete assemble one
the gretest that euer was in heuen seyn bifore tyme. And there
they helden a parlement and saiden in this wyse / Now neyheth
that we muste nedes make mocke myrthe and ioye wel more than
we haue made bifore this tyme present/ for now is the noble seed
y sowen/ that shalle causen mocke ioye and gladnes to alle creatu-
res. hit shalle ben doutеles a wonder grete thynge of worthynesse
What tyme it is growen and shewed vppon the erthe/ A wonder
noble fruyte it is shapt for to here full good and profytable and
of ful myghty vertue/ lete vs therfore besyly ordeyne and make
oure self redy to make an huge feste/ we muste lerne musyk & craft
of Armonye/ for alle that we can is lytell ynowe to that solemp-
nyte / Goo we therfore make vs al redy ageynst the kynges co-
mynge to holde this newe feste/ soo that we be nought behynde at
this solempnyte, Soothly quod Cherubyn and somme of
these other/ this thynge is full appertynent to ben excused/ but so
thely vs byhoueth Instrumentes for to pleyen vppon yf that we
shalle make more solempnyte than we haue made bifore/ but now
haue we none ne here han no werkers for to make them newe. ne

maker Wherof for to make them/ Wherfore it semyth me necessary yf that ony of yow Wold take the iourney to the bordure of helle Where that Adams yssue abydeth theyr redempcion and telle them these tydynges that oure blyssful lord god hath made an ordynāce hastely to helpen them oute of theyr dysese/ for he hath blessyd and saynctyfyed a newe precious plante that is comen of their lyne/aud descendyd fro the stock of dauyd/and no doute ful grete ioye it Wylle be to that companye, And hyke thankes shall they hane for theyr message/ Soo thenne kyng dauyd Wylle be full redy to presenten hym seluen to done al that We desyren by cause of these plesaunt and gracious tydynges. And for as mocke as he is an harpour and a player vpon al maner Instrumentes of Musyke and knoweth wel the Werkes of suche manere thynges/ he may and can best deuysen in What mâner that We shalle haue instrumentes / And he Wylle ordeyne for vs maystres vf Musyke for to teche vs pleyen Withouten defaute

How the Angels worshyd theyr songes ageynst the comyng of oure lord Capitulo Octauo

SO thenne after this counaylle/ ther Was an assemble of multitude of Angels and dyden this message as is before sayd/soo that Dauyd ordeyned plente of lusty Instrumentes bothe organs and harpes/ Symbals and sawtryes/ krouthes and tympans/trompettes and tabours/and many other / of Whiche he maketh mencion in his owne songes in the sauter calleynge alle creatures / and specialky these Aungels for to preyse god and Worshype hym With alle theyr besynesse/ Soo When they hadde these Instrumentes/ they worshed songes besyly tylle that they Were Within a lytel tyme parfyte ynowe in al maner musike, And also in the craft of makyng of suche maner of Instrumentes mocke better than euer dauyd couth thynken en deuysen/ ne no doute that Tubal ne Pyctagoras had nought be but lerners / and as prentyses in theyr presence/ and they shold haue ben abasshed for to haue herd the melodye that they made therin/ The poete Orpheus that Was so swete an harpoure as the clerkes feynen/ þ þ trees followed him & þ stremes stode to here his armony & stinten

helle so ferforth/that helle graunted What that he Wold desyre for his subtyle pleye/though that he hadȝ be present among this companye/alle his craft ne curiosyte ne shold nought haue auayledȝ ne be had of no reputacion/So thenne these angels occupyedȝ the Instrumentys in soo lusty Wyse that all heuen Was in a maner renouellydȝ With a freshe ioye and melodȝ Was taken occasionȝ to halowe in this Chirche bynethe this holy feste of the conceptaȝon of this blessid Virgyn mayden and moder quene of heuen blisse and emperesse of helle/ the refute and comforte of Adames lygnage/But this feste Was but as an assaye and preparatorȝ / as an exampler to these other feestes/And nought for thy/yet fynde We fnl ofte that a curious dore in harp or other instrument Wyll make as moche melodȝ and also lusty to euery mannes heryngȝ/ in recordyng priuely / as When he pleyeth in presence of a lordȝ in his best maner, But When it Was come to the tyme that this plaunte Was koyen and shewyd hym self openly to the Worlde all clene aboue the erthe.the Angels that nought elles dyde no longe tyme hadden doo but abydynge this feste recordynge theyr songes and theyr ioyeful armonye/ And hadden longe tyme bowen naked̃ swerdes to Warden the entre of paradys/and forth do Vengeaunce Vppon Wretchyd synners/ Anone they putten vp theyr Wepen/Cherubyn forthmost of alle andȝ token theyr Instrumentes and bygonne to pleyen soo delyciously / that heuen bygan to laughe of the newe ioye that there Was begonne/And this Was the dyte of theyr songe

The songe of the natyuyte of oure lady Capitulo/ix

Onoured be thou blysful lordȝ kenyngne
That vnto many nowe Wylt be merciable
As We may sene apertely by a sygne
A braunche that sprongen is ful profytable
Ful freshe and fayre and hyȝly commendable
Of Jesses rote that cleped is marye
That shalle the blysful Appel fructyfye

A blessid floure out of this spray shall sprynge
The fruyte shalle be ful ryche and precious
A cause haue we to ioyen and to synge
In honoure of that mayden gracious
That grete comforte shalle causen vnto vs
For now shalle fast oure company encrees
And god with may shalle make synall pees

Now be we glad in hououre of that mayd
That shalle be moder to the kynge eterne
By whome the rannson fully shalle be payd
For may that locked lyeth in helles herne
Now shalle we haue no power for to werne
May for to entren in to paradys
The lord wylle sette hym at so hyhe a prys

Thou Lucifer that lyest in helle y bounde
That whylome were one of oure companye
This mayden shalle the vterly confounde
And doo the moche shame and vylonye
That Eua hast deceyued traytourly
And made hyr truste vppon thy fals byheste
Wherby hast hyr lygnage al arreste

Thou cursid Caityf maugre thy malyce
Full soone he shall be fette oute of thy hand
Receyued shalle he be with paradys
Thou shalt nought ben of power to withstande
But as any hound that tyed is with a band
So shalt thou lye eternall in thy peyne
Ne no cõfort ne geteest thou, though thou pleyne

To grete distresse and desolacion
A mayden first deceyued was by the
Onto thy shame and thy confusyon
A blessid mayden shalle thy lady be
But wel is hym that shalle that mayden see
And shall be sente to salewe her and grete
And seyn heyl mayde mayden fayre and swete

Who euer it be that ſhalle doo this meſſage
Ful well is hym that fynde may that grace
Hit ſhalle hym wel ſuffyſen for his wage
To ſene that bleſſid ſwete lady face
Now with all ioye alle myrthes and ſolace
For loue of hyr honoure we this daye
With alle the ſonge and that we maye

THus fro yere to yere this ryall feſte is holden with grete ſolempnyte/whan this glorious lady entreth the golden hreuen And there ſhe reioyſeth her ſelf with hyr loued ſone/ And other ſayntes done beſyly theyr deuoyre in the ſterredy Cercle honouryng this lady and thankyng hyr hertely by cauſe that of hyr come alle theyr ioye and ſaluacion

Here he deſcryueth the feſte of the Annunciacion of oure lady / Capitulo decimo

NOw ſithe I ſeye the of that other feſte/ Whiche is holden more ſolempne than theſe/ for as moche as the ſouereyne of ſoothfaſtnes fro the hyhe place of myddaye deſcendyd in this mayden /as Gabryel brought hyr tydynge/ For he found in al the Zodyacke no ſygne ſo worthy as the ſigne of Virgo that is cleped the mayden / Where it pleſid the ſonne ſoo hyely to abyden that he abode therynne more than thyrty dayes· Whiche was woned to be the ſpace of abydynge of the ſonne within euery ſygne/ But he abode in the Vyrgyne fully nyne monethes And ſo entred in to the ſigne of gemini that ben cleped tWynnes or doubles/ So was he newe clothed and couered with the cloude of humanyte aboue vpon his godhede/ſoo was he for mannes ſone made very man hym ſelue/ and yſſuyng fro the Vyrgyne ful preuely that nature hir ſelue couthe it nought eſpye / ryght as the ponge ſpouſe yſſueth fro his chambre/ſo is he cleped Gemine gigas ſubſtanie/ A geaunt or Champyon of double ſubſtaunce myghty puoWe in godhede and worthy in his manhede to taken this batayle for mannes ſaluacion/ What

kwWest thou by thy feythe What tyme that this ſonne in this Wi
ſe Was deſcended What myrthe Was in heuen/ No doute that full
reſtly the Angels fleWen aboute ſyngynge in heuene and in er-
the/ther is no ſpiece in heuen that he ne taſted hony ſWete ioye/
This had Wel appetcyued the creatures that lyuen in the borou-
re of helle/ And gonne for to ſynge and maken melodye/ Soo is
this noble feſte euery yere ſumedy in mynde of the maryage/ that
Was made bytWene god and man/ thete is none Angel/ no ſeynt
Whiche that is in heuene / but he dothe his beſyneſſe to ſynge and
ſolempnyſe this feſte With alle the myrthe and ioye that he can/
The falſe Sathanas that day muſt goo hyden hym in his hote neſt
For yf he herd of this myrthe/ he muſt dye for angre and for ma
lyce, At this day of maryage Were cryedy grete Jouſtes bynethen
in the erthely countre/ ſoo that alle Vertues Were redy at the feſte
armedy on horſebak arayedy for to Juſte/ there come pryke forthe
ſporles Humylyte and ranne ageyne pryde, and ſmartely he vn
horſed hym and bare hym to the erthe/ And Charyte wood at en-
uy With his armes ſpradi and caught hym by the neck and thro-
We hym to the grounds/ Anone come ryde dylygence With an hu-
ge cours / and ſmote ſlouthe ſoo ſore that he Was Wakedy of his
ſleep for many dayes after, Patyence come pryckynge With a ſo-
re cheere/ and hitte Ire in the helme that it fleWe a feld/

Liberalite of Wonder large ſtature vpon a fayre courcyer hyde
led With gold mete With Auarice/ and ſmote hym in the breſt
that he ſpette blood many dayes after. And fayne he Was to opene
his Coufre or that he left hym/ And abſtynence the poure ſempdy
ſoo feble/ that he ne myght vnnethe ſytte on horſback/ yet ſhewed
he ſuche courage that he caſt doune glotonye and ſlowe hym for euer
Chaſtyte the ſhamefaſt ſmote ſoo lechery that he neuer ne throfe
ne neuer ſhalle hereafter/ Seynt Powle ſet vp the pryce, and told
ſikerly that Who ſoo bare hym beſt. ſholde haue a crowne for his
mede/

Of the purificacion Capitulo/vj/

For other feeſtes I ſhalle ſeye the more bruelyy/ than I
haue doy of theſe. it is no doute ꝑ this glorioꝰ quene in her
cõceyuyon Was fully ſayntifyed & preſeruyd fro al maner of ſynne

Wherfore the purificacion that she made in the temple/she nedyde nought at al/but only of humylyte/she wold done the obseruaūce ordeyned by the lawe not for hir/but for other/that were with synne entatchyd / Nauertheles in remembraunce of hyr lowely mekenes and of the presentynge of hyr sone in to the Temple / this feste of purifycacion is holden in heuen with hyle solempnite This day is the good symeon led with procession/& dame Anne the prophetisse/ And a full ryall assemble nobly arrayed for to meten with them and cometh forth by cours of the cercle in presence of the kyng and the quene full lowely aboutyng so passyng forth before them/Thenne maketh Symeon and Anne theyr solempne offryng seyng ryght thus to that blessid lady/Receyueth this offryng Royall Virgyne and taketh to yow agreably of youre symple seruauntes in remembraunce of that noble offryng that ye maden in the temple gyue ioye and gladnes to vs and al mankynde / thenne Cherubyn made mocke ioye aboute this noble procession/euerich of them berynge a flammynge lyght in his hand/And thus they began for to synge in this wyse /

Eryed be thou blyssfull heuen quene
6 And worshyped mote thou be in euery place
That moder art and very mayden clene
Of god oure lord thou geten hast that grace
Thou cause of ioyes arte and of solace
By meryte of thy grete humylyte
And by the floure of thy Virgynyte

Honoured be thou blessyd lady bryght
By thy persone embelysshed is nature
Of heuen blysse augmentid is the lyght
By presence of so fayre a creature
Thy worthynesse passyth al mesure
For vnto thyn estate Imperyall
No preysynge is that maye be peregal

The feste of Assumpcion is also ful hyle and worshipful
4 And of this feste thou hast fourme in the Ascencion of oure lorde Jhesu / For though the dede were nowhere nygh soo grete / yett is hit a manere of resemblaunce

for at that one the fader honoured the sone/& at this feste the sone honoured & Worshyped his moder/Of this feste will I nomore spe ke at this tyme / but for as moche as thou requyrest me to telle the of this forsaid sterred Cercle Whiche that We clepen the kalen der of heuene· I Wylle telle the somWhat. In this Cercle there is a Zodyak/that is to seyen twelue sygnes set and subtylly expres sid/In Whiche sygnes the sonne moued alle his cours in all the hoole yere/ soo that in euerich moneth he abydeth/but parauenture thou thynkest in thy herte for to asken of me yf that euery day in the yere be holden suche a feste/as thou hast sene at this tyme / But thou shalt Vnderstande that so solempne feste is there not al Wey contynuelly/ For seuen sygnes ther ben/in Whiche the sonne is nought receyued so goodely as he shold of reson of his propre nature/ For ther in is he ouershadoWed & as it Were enclypsed for the tyme/These ben tho contrary signes/Aries·Taurus/Leo/ Libra/Scorpio/Sagitarius,et Capricornus/These seuen signes Were malicious to oure glorious sonne and an Vncomfortable / Also soone as Crylte the sonne of ryght Wysnes Was born of his moder/he mette With the signe of Taurus/Herodes the cruell horned booke / sought hym soo besyly·that yf he myght haue founden hym/he Wold ful malycyously haue smyten hym With his hornes and slayn hym to the deth· And soo it semed Well by thylke that he hurtled With & smote in stede of hym / Wherfore this bryght sonne for the tyme Eclypsed hym self/and hyd hym fro his ma lyce that Was soo fyers Vpon hym / Aries

But after this Whan that this sonne Was thyrty yere of age / & comen by his cours entrynge in to the signe of Aries // that Was to hym ful bytter and peyneful/the cursid Sathanas With a shr pes symplenes in semyng come,and hurtelely With hym What tyme that he held hym feble of fourty dayes fastynge/and yaf hym thre grete strokes of temptacion for to assaye yf that he Wold abas she hym for his sore assaute/or Whether he Were myghty to stande ageyne his malyce/supposyng for as moche as he Was Very man that he myght haue drawe hym to synne by his fals decepte·

Scorpio Overpassyng this in processe of tyme of two yere/ and an half or nyghe there aboute/this precious sonne entred in to the scorpion What tyme so solempnly he Was receyued of the pe ple With braunches and palmes / And of that same people Withynne a Wyke after / Whiche that shewede theym selven Venemous Scorpyons / shelvynge hym atte hys

comynge soo good and frendely chere he was stongen bytterly as none to the deth / And wonder wel may Judas be lykened to the scorpyon/ For he byteth and styngeth bothe two at ones. Soo dyde fals Judas kyssyng oure lord bytrayde hym to the Jewes/ suche maner kyssynge with treson may be callyd a full bytter and venemous bytynge Who that euer it vseth /

Capricornus This sonne hasted hym thenne toward his reste/ and sped soo fast his Cours/ that erly by the morwe he entred the signe of Capricornus that is the hornedy goote What tyme that he was bryght before the false precydent Pylate Whiche that ful falsely feyned hym gyltles of Jhesu Cristes deth / but neuerthe latter he admytted fals witnes vntrewely to accusen hym And notwistathndyng that by this Jugement he fouud in hym no cause/ Therfore he shold be dede/ he forsuged hym falsely/ ryght as the cursyd Jewes had asked and desired / Euery fals and deceyuable Juge maye fkilfully be cleped an horned goote/ he is soothely horned by cause of his power and auctorytee / but a goote he may be cleped by cause of indiscreacion foully stynkynge by cause that he will be corrupt by money and by yeftes Wherby he stynketh in the presence of god fouler than ony carryne or goot that is on erthe / Libra After this/ he hasteth hym fast ter perfourmynge nyhe a yerely Cours in lesse than foure houres entrynge in to libra that is cleped the balaunce/ Vppon the balaunce of the crosse ther was the tresour weyen that muste be payd for the raunson of Adams lignage / there was neuer goldy/ ne syluer soo besily examyned for they enforcid hym soo sore to the weyght tyll the cordys horsten of the balaunce that were the seneWes and the veynes of his blessid body / that nombred soo nyhe this payment/ that as Dauyd telleth in his name they wolde alle his bones / Sagitarius Sone after this/ he entred in to the sygne of Sagitary : that is the Archer Whan that the Jewes With their venemous tonges blasfemyd hym, and shotte at hym many bytter wordes/ Whiche greued hym wel more than all his other woundes/ So they examyned this metalle first With bytter scorges forgyng and betyng that pyte was to see they tasted the mortal With Vnder sharp grauoure/ the nailes & the thornes/ And for they wold nedes see Whiche it was Within With the sharp spere smyten hym to the herte/ so that they myght no more doo / And alle this assaye made Sathanas be done by cause he wold haue chalenge vpon this precious tresoure as for

Vnsuffysaunt and nouht haue delyuerd the prysoners out of his haundon/thenne was this sonne enclypsed as it was shewed to seynt denys that tyme kynge at Athenys in scole/ Leo
After this the sonne entred in to leo what tyme that he descended in to helle.and fette oute fro thennes alle the hooly faders / that longe tyme hadde abyden his mercy/Of this Infernal Leon bydeth vs be ware the Apostel seynt Paul/ Waketh,and ben sobre for the fende youre aduersarye as a lyon rorynge seketh in euery side whome he maye deuouren/ whom ye shalle withstande with youre myghty feythe/This lyon also was fygured by the same lyon that sampson slough / in whoos throte after that he founde swete hony/Soo this blessid lord slough the fendys power/ and found in his gorge many swete soules which were hym ful leef and toke them with hym as Dauyd hadde besought long tyme before seyng in his sawter/ Delyuer me lord from the lyons mouth What tyme that this sonne is in these forsaid signes seuen/ Wete it wel/it is no couenable reson for to make feste,for thenne the Instrumentes of musyke mote be leid a side,And for the blood that was drawen fro his gloryous body soo cruelly/that he was dede/ Euery saynt and holy Aungel must thenne be in orysons and hooly contemplacions thankyng his souerayn mageste of the grete grace that he wold done to the kynd of man/Of the fyue last signes quod I yet muste ye telle me/ for of these rather seuen,ye haue quyte yoll wel/But wonder it is to me yf the hooly Innocentes maketh not their feste/ Yes quod this Aungel I wille nought sey,but that they make feste.But thou shalt wel Understande that what tyme the hornedy boole wold haue hurtled with the sonne and slayn hym in his rysinge/And soo by this occasion he slough these yongy childeren/ Wherfore was herd a Vois in rama of wepyng and of sorowe/We maye wel seyen that this sonne was slayn in their persone that were his trewe membres/ so that this sonne hid hym self at that tyme: And for this cause the angels maken no feste/And this is well signifyed in the chirche alowe in many diuerse Countres / they shalle nought synge that daye/Te deum laudamus / Of this doute quod I ye haue assoiled me, I hold me contente/ procedeth nowe forth in youre mater / I haue quod I wold here bifore of two grete festes What tyme that the sonne was entred the signe of the Virgyne and also of gemini/Whiche festes ben holden ful hyke and full holy/But of thre other signes haue I for to speke/Aquarius/

The first is aquárius With his eWer/ in to Whiche he entred That tyme that he Was Wasshen in the flume Jordan of saynt Johan Baptist/ for that tyme he entred the eWer for none other cause but for to blysse and halowe the Water/ for nede hadde he none to Wesshen hym selue/ in this day is holden a ful huge feste With song and al maner of melodye. than gothe alle the assemble to the Welle of lyf/ And ther they syngen and seyen in this Wyse /

The songe on the tWelue day/ Capitulo duodecimo.

Orshyped be this holy fest day
W In honoure of the sWete Well of lyf
With alle the ioye and myrthes that We may
For Crist the Chirche hath chosen to his Wyf
And fynally abatid is the stryf
That hym byt Wene and man hath longe be
Honoured be the blessid Trynyte

Oute of this Well so noble lycour ran
So fayre so fresshe, so lusty hony sWete
That sythe the first day the World bygan
With suche a Welle myght neuer no man mete
Alle heuynes and malyce is forgete
As toWard man excused clene is he
Honoured be the blessyd Trynyte

This day soo lowe he Wold hym self enclyne
The bryde feste With his hye persone
To honouren tornyng Water in to Wyn
This day Was Crist baptised of seynt Jone
The faders Woys Was herd oute of his trone
This is my loued sone that lyketh me
The Very Wysedom of the Trynyte

And that he shold haue recordaunce tik
The thyrde persone in oure lord alyghte
The hooly ghoost vnto a douue ylyke
That playnly myght be sene of euery Wyghte
Thus blessid hath the Water god almyght
In honoure of this hyke solempnyte
Worshiped be the hooly Trynyte

Thre causes Why the sonne entred the signe of Cancer Capitulo viij/

Hre causes/ Why that the sonne entred the signe of Can
¶ cer· Which is cleped the Crabbe/thre ther ben assigned for thre tymes he returned fro thennes that he had comen/ One was in the spyryte only that had ben at helle and efte ayene retorned to the body/the seconde retorne Was fro dethe to the lyf/ the thyrd day erly/the thyrdde returne Was fro erthe in to heuene the day that he ascendyd to heuen fro Whennes he come fyrste/ What tyme he toke humanyte / These ben thre glorious treours of this noble sonne/and ow̄ Well to haue noble festes The fyrst two Were done in one day and soo is the feste solempnysed to geders/ And in these ryall festes the kyng yeueth his seuery ful ryche and ryal robes of ioye and of gladsomnesse/ Upon theyr hedes haue they all cappes of gold/ And gyrd they ben also With ceyntes of gold ful lustely shynynge/and sette full of saphyres fro one ende to another Under the stexred cercle in these two festes/it is acustomed and ordeyned that alle this hoole assemble dressyd them seluen for to thanke the hihe lord/preise hym/and Worshypen/ there ben many lusty songes and moche melodye With dyuerse instrumentes/soo that alle heuene Beryly moueth for ioye Ne none is there that ne enforceth hym seluen to maken melodye This day moueth the Cercle Wonder fast aboute/ and bryngeth alle this peple to the kynges presence/ Where they fynden a table redy With bred and Wyn/Whiche table is sustepned and born vp by Aungels ful ioiously syngyng/This bred and this Wyn the hyhe kyng blessith With his hand/ And to eueriche as they passen forth he yeueth parte therof/& said in this Wyse,this is my flesshe Whiche that I abandoned for the loue of man anone to the dethe And this is my blood Whiche I shedde openly vpon the roode tre for to bye mankynde oute of the fendes power/ Soo thenne When that this Cercle hath made his reuolucion and alle they ben fed With this glorious feste / by the handes of the souerayne kynge/ thenne they enforcen them to syngen and to ioyen and seyen in this Wyse,

The songe of Aungelis on Estern day· Capitulo/viiij

Onoured be thou Jhesu saueour
That for mākynd were deȝ vpon ꝑ rode
And therto woldest done vs ꝑ honour
To fede vs with thy flesshe andȝ blood
Was neuer feste vnto vs half soo good
For wonderly oure ioyes doth trneſſe
Euer heryed be thou blyssfull lord Jhesu

When thou were dede to helle thou descendyde
And fette them oute that lyen there in peyne
For by thy deth oure mys is amendyde
The thyrd day thou roos to lyf ageyne
With hye tryumphe and ioye souereyne
As Champyon of wonder hyhe vertu
Honoured be thou blyssful lord Jhesu

On thurſday thou a noble soper made
Where thou ordeyned fyrst thy sacrament
But mocche more it dothe oure hertes glade
The dyner of this noble day present
In whiche thou shewedȝ thy self omnypotent
Kyssyng fro deth to lyf it is full trwe
Honoured be thou blyssful lord Jhesu

The greuous iourney that thou toke on handȝ
Hath clerely made to euery wyght appere
In soothfastnes to see and vnderstande
That onely was thy talent andȝ thy chere
So suffysaunt doo that oure raunsoȝ were
Superhabundaunt ouer that was due
Honouredȝ be thou blyssfull lordȝ Jhesu

Now for this feste shalle we seyen the graces
As worthy is with all oure dylygence
And thankeȝ the here & in alle places
Of thy full bounteuous benyuolence
Thy myght thy grace thy souerayne excellence
Thou art the wellȝ andȝ ground of al vertu
Honoured be thou blyssfull lordȝ Jhesu

Loo this is the feste that here is ....le/the day of the glori-
ous resurection/ But yf the lyst to heren What feste is here byne-
then With good Wylle shalle I telle the at thyne owne desyre /
But firste beholde and see a lytell of paradys/And Whan thou
hast Wel sene it/thou shalt the better Vnderstande that I shall tel-
le the hrafter/Thenne I beheld a Whyle in one syde and in other
And sawe soo many Worldes that were Withoutem nombre/Att
the last I arest my syght in special to one that Was nyhe by me
in Whiche I sawe standynge a Wonder hyhe tree/that bare grete
plente of fruyte and also of leues / And Was a tree of Wonder
huge beaute/but ayhyhe braunche he hady that passedy alle the re
menaunt in heyghte and Was alle drye aboue / andy bare nother
fruyte ne leuys/ This braunche also hadde growyngy in hit self
another braunche crossyngy ouerthwart bynethe att the foote of
this tree Was grete multitude of peple andy maden an huge feste
of grete solempnyte yeldynge thankynges to gody/Amonges alle
Whiche I sawe a semely persone standyng nyhe the forsaid tree /
beholdyng euer bpward Wonder besyly/thenne prayed I myn an
gel to telle me of that feste What it myght mene / There myght
thou quod he beholde thyn owne parentes Adam andy Eue/and
standynge aboute them moche of theyr lygnage many of them
lacketh.for somme ben set aboue in hyher places/andy somme ben
abydyng bynethen in peynes/this fayre tree that thou seest/ that
is the same tree/on Whiche growyndy the Appel/by Whiche the cur
sid Sathanas hadde deceyuedy Adam andy Eue/there he standeth
hym self and beholdeth bpwardy bpon this hyhe braūche that cros
seth soo aboue) and besyly he thanketh the souerayne lord of his
redempcion that Was made therby What tyme that Jhesu Cryste
Was hanged therupon/Now for to telle the pleynly of this feste
here in this present countrey and in this lower place/ After that
this feste and dyner is endyd abouen/these Aungels comen doun-
ne With the table With seynt peter/that is godes bycayr special
for to doo alle the solempnyte that shalle be done here/ This bordy
is set donne fast by this tree With only brede and Wyn/ Cometh
hyder saith seynt peter to Adam andy eue / Assayeth of a lytel
mete/Whiche that I haue brought you andy proueth yf it be bet-
ter than the Appel.Whiche that ye ete/ Andy Whether is more deli
cious the old fruyte or the newe/Of the old ye haue assayed/but
of the newe ye knoWeth but lytell.thenne cometh Adam forthe.&
his Wyf eue / andy the couent With them / andy rexyueth of thys

mek with grete deuocion / And after saiden grace Wonder ioy-
fully takyng euerich other by the hand/ And Adam begynneth
and al these other answerth seWyngly as ye shalle here here after
For this is the sentence of theyr seyeng

Eryed be thou blyssful lord aboue
¶ That Voucheſauf this iourney for to take
May to become onely for maunes loue
And deth to suffren for my synnes sake
So hast thou vs oute of the boundes shake
Of Sathanas that held vs longe in peyne
Honoured be thou Ihesu souereyne

Ful euyl I dyd When I the Appel took
I Wende haue had therby prosperyte
Hit sat soo nyhe my sydes that they ook
To grete meschyef I felle fro hyhe degre
And all myn yssue for by cause of me
Now hast thou lord restored all ageyne
Honoured be thou Ihesu souereyne

Soo rychely thou hast refresshed vs
Vs Well comforted With this feste ryall
Soo Wete a fruyte and soo delycious
Soo fayre it is and so celestyall
That oure dysese now is forgeten al
This fruyte hath vysyted euery veyne
Honoured be thon Ihesu souereyne

This may Wel be cleped the fruyte of lyf
The fruyte of deth Was/ Wherof I assayd
That by the Jugement diffynytyf
Fyue thousand yere I Was ful euyl arrayd
Tyll that this fruyte that born Was of a mayd
Had all refourmed/ lete vs synge and seyne
Honoured be thou Ihesu souereyne

Thus this peple in a hoole assemble enuyronneth this tree all the day syngynge and makynge mocke ioye/thus moch haue I said of the glorious feste of resurrection. But yet haue I for to speke of that other feste that also bylongeth to the sygne of Cancer/ in Whiche Criste retornyd to his blysse/ At the daye of the holy Ascencion the Angels of heuen besyen them in theyr array for to meten With this blessid lordy/and to cōueyen hym vp in to his faders presence/ Of the Royalte of this feste hit is full hard to ony creature to maken declaracion. For no doute the eyr Was soo fulfylled with Aungels/and euerych in hyr places to abydynge the comyng of this glorious lordy With soo mocke ioye and huge melodye/that Who so had comen amonges them he shold fully haue trowed that there had ben none other heuene / eyther els that heuen had ben translated in to that same place/No doute/ but many a legyon Wenten to the foote of Olyuet ordeynyng theyr procession to bringe hym therupon/and there Were assembled ayenst hym al that company Whiche that he had taken oute of helle/And amonges other the theef that deyde before hym come ful deuoutely/and thanked hym of his grete mercy/thenne said this glorious lord to them in this Wyse/Cometh nere chyldre/ cometh on With me in to my ioye for tyme is that I present to my fader the proye that I haue take oute of the peyne of helle ful dere haue I bought yow/ and yet I hold me content With my iourneye Soo goothe he forthe With his beloudy disciples. This companye sewyng hym in to the mount of Olyuete/And there he took his leue of his moder and of alle his other disciples and Wente his Weye vp in to his blysse assignyng his company euerych in to his place after that they had duely deserudy in erthe/So Was he receyued in to the hyhe throne of his faders magestee With hyhe solempnyte/And to a veray fulfillyng of this ryal passage/yet many of these Angels abyden behynde/yf ony man Wol aye/ What lord it myght be that Went in suche array of soo mocke multitude of peple, they myght answere and seye as the soothe Was/In Witnes of Whiche thyng two Were sene openly clothed in Whiche that he seyd to the Apostles in heryngе of other/ ye people of galylee that by interpretacion ben cleped people of passage/ Why wonder ye so mocke lokynge in to heuene/ For doutith it nought/ye shalle see hym come doune to the fynall Jugement in as grete array of gretter than he goth hens now. And therfore syth that ye ben here ut pylgrymes and peple of passage arrayeth yow ageynste that

tyme that ye may be redy When that he reburneth to his Ryalme to passen in his company

¶ Do this is the feste and the hyhe solempnyte of Crystes
l ascencion in the sygne of Cancer / But of the sygne of pysces yet haue I for to seyn / for after this the Apostles Whiche many of them Were fyssheres Were fulfylled With the holy ghoost / these Were the fyssheres Whiche that Cryst foundy in this Worldely see / and took them With the nette of his grace / Whiche fisshes he putte in the steWe of his louedy Chirche / Where they haue spaWned and multyplyed soo hyely that alle the Wyde World is fulfylled With the fruyte of theyr good labour / the feste of thes se fissheres is halden in this Wyse. ther Was made in heuen a Wonder soWne / and sodenly Was sente doune the hooly ghoost in semblaunce of fyry tonges / these tonges Were taken them as for theyr prynipal Instrument for to fysshen With / For Cryste foundy them as fyssheres. and made of them his fyssheres / And efte made them fyssheres and sente them for to fysshe this Wyde Worldely see, In this feste al the holy Apostles comen Vnder this Cercle and ben presentyd forthe byfore the hooly trynyte With huge songe & melodye / and hooly sayntes seWyn theyr assemble syngyng and seyeng in this Wyse

Onoured be thou hooly ghoost on hye
h That Vnto a people of soo poure estate
Hast yeuen that grace to stande myghtely
Ageyne tyrauntes fyers and obstynate
For to subdne them to thy pryncipate
To leue theyr errour and theyr lyf amende
Euer heryed be thou lord Withouten ende

Thou yafe them Wytte and connyng for to preche
And courage for to standen by the laWe
Al maner folkes for to Wysse and teche
Fro Wyces alle theyr lustes to WithdraWe
And of theyr lord and god to standen in aWe
To thy plesaunce theyr hertes to entende
Honoured be thou lordy Withouten ende

This ſ[illegible]thers auoydeth ben of ſlouthe
For blondyſſyng/ for manace ne for drede
They ſpared not but ſtoden by the trouthe
Of peyne and torment took they none hede
But fayn to ſee theyr hede and ſides blede
Ful myghtely thy lawes to defende
Honoured be thou lord Withouten ende

IF one quod I merueyle I haue that oftymes ſpekyng
o of the godhede/ ye nempne thre perſones/ and I wonder
moche/ how thre mowe ben one/ I haue herd therof dy-
uerſe folkes ſpeken. but none to my luſtes hath ſuffyſauntly de-
clared it vnto myn vnderſtandyng/ wherof I pray yow ſaith the-
rof ſomwhat yf it lyketh yow/ He anſwerd thenne and ſayd/
Seynt Powle bydeth the to ſauoure ne to ſeken more than hit
nedeth/ but to ſauouren ſobyrly/ for yf a man will proudly with
preſumpcion enſercheu godes priuete/ it is no doute/ he may ful
lyghtely ben encombred with errour/ but he that lowely & ſobir
ly deſireth for to knowe his god to haue therby the more cauſe of
loue and occaſion for to done hym worſhip/ I trowe he be to preiſe
And ſo wote I wel/ thou wylt none other wyſe/ But fyrſt I
will enforcen the by reſon for to preuen that nedes muſt it be that
gody is thre and one and after this ſhalle I telle the & ſhewe the
exa[illegible]mples wherby to vnderſtande that it may wel be ſoo, Sith it
ſo is that god hym ſelf is nature vnformed or vnwrought that ye
ueth nature fourmedy to euery creature I wylle ſeyn at the be-
gynnyng that all that he wyrketh kyndely what that euer hit be
For nature muſt nedes ſhewe the former and nought the former
hit. ſo that al that he maketh/ of nature he maketh it/ For nature
formedy is conſtreyned for to obeyen to nature formyng/ Thenne
ſyth that god wyrketh all thyng naturelly/ & euery thyng that
werketh naturelly by ſeyng of the philoſophre endreth the four-
me of it ſelueu/ as ferforth as he may, ſith thenne that god is al-
mygbty in euery thynge that he wirketh he inducth the fourme
of hym ſelueu / Yf thou wylt aye what is the
fourme of gody, I ſaye that hit is his owne excellent goodneſſe/
This is preuedy by the Text of Geneſis / where is ſayd/ that

god beheld al thynges that he had wrought / & they
good / wherfor it is that in euery creature wel
the forme of god / soo that by the creatures the mo
wey. so saith seynt powle to the Romayns & the book of sapyence
acording to his seyeng / but for to speken of bodely thynges whi-
che ye men knowen expertently as al wey in youre presence / I seye
that the perfection and the goodnes of euery body standeth in thre
thynges / I wille not speke of Cristus in the sacrament · & yf it
lacke ony of thilke thre / hit ne may not propirly be cleped a bo-
dy / Now is hit so as clerkes seyn that there is no bodely fourme
soo parfite as a round body like to a spyere or a roundy boule / &
all the cause is, for in surche a body is next conteyned the forme of
the maker aboue / for in a rōd spere ne ben no mo partes of shap
but only the roundnes / there is neither ost ne ozner begynnyng
ne ende as ben in bodyes of other maner fourme / but al is one ma
ner roundenes / right so in gody ne ben none partes of his beyng
but only the hoole eternyte / that no begynnyng hath ne ende bifo
re ne after, ne no suche suggestion of tymes. And for this greete
resemblaunce god made this greete world in his hoole substaunce /
round as a boule in likenes of his vnyte in forme and eterny-
te in beyng. But yet as is before said ther is no body parfit with
outen thre dymensions / that is brede · lengthe. & depnesse, & wan-
tyng ony of these it may not be cleped a body / Now in this rōd
spere ben founden these thre dymensions by thre lynes metyng &
crossynge euen in the myddel poynt of that body / Whiche I clepe
the centre · & causeth square corners at the centre ryght / And alle
these thre dymenaions in that body · that is to seye / lengthe, brede /
& depthe / nys but the same / & yf there be ony difference, the spere
is not parfyte, Sith it soo is thenne / that these thre dymensyons
belongen to the perfection of the body with theyr vnyte in mesure
is gronnded and caused in god / Whiche induceth in his creatures
the fourme of hym selfen / as a natural worcher / hit seweth thenne
that the substaunce and the goodnes of god standeth in a Tryny-
te / And thus I shewe it shortely the goodnes of this creatour &
the perfection of his beynge is this trinyte of dimensyons, Which
ben alle thre but one / thenne I conclude that the forme of god / to
whiche this creature is resembled · whos forme he representith stan-
dith in a Trinyte / & is hym self but one / But thou wilt seye me
parauenture that this maner vnyte of dymensyons is not foun-
dry in bodyes of other shap than of rōd / no doute but that euery

body hath length brede and depnesse/And these thre dimensyons makeȝ that one body/and els is it none/Neuertheles yet is ther another resemblaunce in parte as nyghe as this to preuen myn entent/In euery bodely thing that man may knowe and sene,ther beȝ thre principal thynges that makeȝ this body one that is mater fourme and substaunce / And if one of these thynges lacke/ hit is no parfite body/ I Wille put the a special ẏample of this maner of seyeng that thou shalt vnderstande.yf thou Wylt bylde an howe.& arte a maister Werker/ coutheste thou makeȝ an howe Withoutȝ these thre thynges,coutheste thou bilde Withoutȝ mater/that is to seye tymber or stone or erthe or suche other thyng/or yf thou hadeste mater coutheste thou make an hous Withoute shap or fourme/And though thou hadeste mater.and hadeste.the shap in thy herte/coutheste thou make an howe/but yf thy mater and thy fourme Were ioyneȝ to geders / and wised in to the shap of an hous,nay I doute it nought/Nomore thenne maye ther be no Weray parfite body Withoutȝ mater,of Whiche Withoutȝ forme after Whiche a substaunce maye beȝ assembled of them bothe/Soo is the mater as begynnynge of whiche lykeneȝ to the fader,the forme after Whiche or by Whiche lykeneȝ to the sone/the substaũce of the body comyng of them bothe/resembleȝ to the holy ghoste Whiche that proceedeth fro the fader andȝ the sone by feithe of holy chirche.therfor seynt poWle hath this maner of seyngẏ,of hym/by hym/in hym is al,Of hym the fader/as of begynner/by hym the sone as by the Wise Worcher / & in hym the hooly ghoost/that is the ender and the fulfiller/But answere me seWyngly to that I shalle aske the.How many thynges needȝ of necessite to euery reasonable Werke kyndely to be Wrought,in Whiche thynges stãdeth the suffisaunce of euery natural and Very parfite dede to be done/ I suppose quod I that myght be so necessary to euery parfit Werk that it includeth contradiction that ony shold be done Withoutȝ it Ful sooth it is quod he/ For al that is done Withoutȝ might,it lacketh the dignyte and the name of dede/but it is clepeꝺ passion And euery suche passion is Verry imperfection & defaute of myght/But ferthermore What nedeth to ony parfite Werk also Wele as myght,Soothely qdȝ I to euery resonable creature/therȝ nedeth also conninge/Withoutȝ Which What soo euer he do/the Werk is inperfect/for he that Wirketh/& Wote not What he Wirketh/ ne to What ende ne entent/ne how he shal begynne ne procede for defaute of cõnyng/the Werk that he Werketh dependeth of fortune & not

of hym that ſholde be the werker that ſoo without cauſe beryth the name of the werker/ As ſoothe is this quod he as a chylde ſytteth and pleyeth puttyng ſtyckes and fyre to geders / tyl that the fyre haue mayſtry and brenneth vp the houſ/the chylde noo thyng entendyd it/ but occupyed his ſpirites. he wyſt not where about but of that occupacion is fallen this fortune/men may not ſey ſkylfully/that the chyld was doer of that dede / for he wyſte neuer what he dyde/ But now nedeth ther ony more to a parfyt werke than myght and connyng/ what thynge is it that ſhall applyen theſe two to geders that ony werke be do of a reſonable creature for to ſpeke of werkes of perfection / for thou haſt ſene many one that couthe & myght haue done wonder wel/& dyden euen contrary/& ſooth it is thou haſt ben one of tho what cauſe of this/ Sothly qd I not but defaute of wil that I wold not applyen my connyng to my myght to put in execucion thyng whi che I wiſt & knowe ſhold haue be profitable bothe to me & other Thenne is wylle quod he the thyrd neceſſary propirte that bylongeth to euery parfite werke/& what werk that is done ayenſt the will/what folowyth/but that he lacketh myght and connyng to withſtande it/& canſt thou ſey that ony of theſe thre may be with outen other as by ymagynacion/ Sothly quod I/he that holdeth hym ſelfen myghty & wantith wyt & connyng men clepen ſuche one a fole/& ſoth it is that myghty is he not/for yf he were myghty/than myght he gete connyng/but he may not gete it/why hit ſewyth that in hym is febleſſe & grete vnmyght/ And yet more fole is he that wyll nought haue connyng/ for ſuche one is a peruertid wylle a very foole & vnmyghty wrecche / Ful ſewyngly quod he haſt thou anſwerd me to my queſtions for he can do that he may not/or who maye do that he can not/or who can or may doo ony thynge but he wille do it/To concluden ſhortely my purpoos we haue here graunted that myght/connyng & wyll ben neceſſary to euery parfite werk/but ſyth that god hym ſelf is the moſt parfite werker/it ſewyth that in hym ben all theſe thre propirtees ſouerayne parfitely/But there ben in god none accidentes/for accidentes mowe ben preſent & preſent to the ſubſtaunce without corrupcion of that ſame ſubſtaunce / but myght ne maye not be abſent fro hym that is almyghty/ne wiſedom ne maye not be abſent fro hym that is al witty/ne good will maye not be abſent froo hym / that is grounde of goodneſſe / To whome alle creatures heuenly and erthely nedes muſt obeye / thenne ſeeth

hit expresselv that these propyrtees ben in god as very substaun-
ces/but for to seyen that in god ben ony substaunces / But only
hym selfe/it were inconuenyent to hym that is so pure and so sym
ple a substaūce infynyte passynge alle other /thenne ben these thre
propirtees verily and substancialy the same god hym self / soo
that myght is approprid to the fader as to the begynner Wysedom
to the sone as to the kyndely worcher/And good Wyll to the ho-
ly ghoost,as to the very norysshar and keper/so that thou myght
not withseyn skilfully,but that god is thre persones distynct af-
ter these thre propirtees forsaid/ For sothe it is that myght is not
connynge ne Wysedom' ne Wylle is neither myght ne connynge /
but ful dyuerse in theyr consideracion/And soo there may none
be Withouten other/so that Wisedom dependeth of myght and Wil
dependeth of bothe in euery parfyte Werke/ For only that Werke
that a Wise man may make and can doo.he applyeth to his Wylle for
to perfourmen hit/And right as Wisedom dependeth of myght ,
Right soo the sone dependeth of the fader nouther more ne lesse.
neither latter ne rather than the fader.but euen y lyke to hym e-
ternally engendred of hym/right as the bryght beames eternal-
ly ben engendred of the sonne/ And right as Wille dependeth of
bothe myght and Wisedome to perfourme a Werke that oWeth to
be Wrought·right so the holy ghost procedeth fro the fader & the so
ne,ryght as lyght procedeth fro the sonne & his bryght beames/
But that these thre persones ben but one god/I shall preue the
lyghtely/Afer the diffynycion of philosophres god is soo good
and so suffisaunt that there may no thynge better be by thought
But euery thyng that is one/is better thā another that is diuyded
than seWeth it that god is but one. For if it so Were that the fader
to Whome is approprid myght Were one god by hym self,and the
sone Which is cleped Wisedom Were another god by hym self, soo
that they Were dyuerse in substaūce,and ryght so the holy ghoste
to Whom is approprid good Will Were eke another god/here Were
a foule confusion/for euerich Were inparfite by hym self·and ne
did of that other bothe.but god nedeth of no thyng/but al thyng
nedeth hym,Thenne be they al thre verily one god & one substaū-
ce indyuysyble in beyng & in Worchyng/ for myght ne may not
be Without Wisedom nomore than the sōne Without clernes ne myzt
& Wisedom may not be Withouten good Wil nomore than the sōne
may be Withouten hete/nomore the thre persones in trinite be deuided
fro other.but al thre the fader sone & holy ghost ben verily one god

O Werker/O substaunce indyuysible / For right as the sonne in his shap is considered by hym selue the beames in theyr clernes consydered by them selue/the hete Which he caused cõsydered by it selue/yet is this roundenes in shap this brightenes in shynyng this hete that yeueth norisshyng al but one sonne/ne no fode is so nyze that Will it clepe thre sonnes for cause of these thre propirtees/ and yet may he sey skilfully that the round sonne meueth/the bright sonne shyneth /the hoote sonne eschaufeth . and alle is but one / Syth it soo is thenne quod I that these thre persones ben verily one substaunce indyuysible that none maye be absent fro other ne Wyrke withouten other/but euerych in other / and al thre ben one/ How may hit thenne be that only the sonne receyued incarnacion/ and no moo persones/And how myght he abyde With the fader in blysse and here in erthe alyue in grete dysese and peyne/ Ful soothe hit is/ quod he that only the sone receyued incarnacion/But all the hole Trynyte acordyd and consentid to that same dede/ And right as the sonne leme enclyreth hym self / and as it Were clothed With the eyer enlumyneng it With Wonder huge bryghtenesse/ & yet this bright leme departith not fro the sonne/right so the Wisedom of the godhede/the mene persone in trynyte enclyred / and clothed hym selue With mannes flesshe in the blessid mayden enlumynyng by his Worthynes & clennes al the kynde of man / & yet departid he not fro the faders presence/ And though that his manhode suffred peyne and torment/yet Was his godhede eternally in blysse/he myght be none other / For though the sonne bremes shyne vpon the erthe/yet ben they in the sonne Withouten blemysshynge/Of this maner of matter to holden long parlement/me semeth no Wisedom/ for What that euer I telle the With Wordes of the souerayne moost blisful trynyte the trouthe passeth infynyte ly al that may be saidy/seyn/or herd/or thought in mannes herte more than the Cercle of heuene passeth in quantite/the roundnes of the lest perl/that may be sene With eye. For soothely all the subtylyte ne clernes of knoWyng that is in alle blisful Angels & sayntes that ben in heuen ne suffysen nought for to conprehenden the souerayne godhede. But hastely here after shalt thou see the sothe Withouten my teching more clerely than alle the exampleS moWe make the to conceyue/ And thenne thou shalt seye that hit is very vnWyll to ony erthely creature closid Within a feble and brotel body to trowen or suppose that he myght comprehenden hym

that fylleth heuen and erthe/ For Why entendement is but a lytel cage to kepe & comprehenden the nature of a lytyl byrd or a Wyld beste that may ben apperceyned by bodyly Wyttes/ And ryght hard de hit is for to assigne soo clere a diffynycon of erthely nature/ that it may make this cage of entendement clerely to comprehenden Without errour the soothfast concepte/ thenne Were it Wonder for to descryuen hym/ that worneth heuene at his owne deuyse by the Wynge of ony example/ For sythe that he fulfylleth as is before said bothe heuen and erthe/ he may nought be comprehendyd in no lesse place/ And Very soothe it is that in a closure lymyted of a certayne space that may no more be conteyned but only that is euen therto or lesse/ Who that Wylle enforcen ony forther/ he is but a foole, treWely so is he that Wold enforcen for to closen heuen and alle that it conteyneth in a lytyl cage, And yet more foole yf he Wold closen and comprehenden hym that alle hath Wrought Within a lytel closet of his entendement / But lete thy selfe loWely enquyrynge no more than he Wyll Vouchesauf for to shewe the/ But as touchynge this mater take hede of the fygure of compas that thou fyndest folowynge/ Which thou shalt Well see representith in manere the ymage of the Trynyte / For ther ben thre cercles conteyned in one/ and alle thre Cercles ben but one Cercle. In preseuer of the hyhe Trynyte thou shalt forcuer abyde/ therfor Whenn thou comest thyder/ & art of his hye grace benynge nely receyned, thanke hym of all thy hert/ The prouost also Whenn I shall bitake the/ thou must thanke With full loWely chere / for I shall anone goo to hym and ordeyne for thy comyng/ And of tymes Wille I come . and Visite the/ and shewe the diuerse sightes/ Wherof thou shalt ful hngely merueilen/ And so shalt thou ioyefully abide the generak resurection When thou shalt eftsones receyue thy body/ and ben to hym ayenWard conioined/ and Without ende ioyefully lede yonr lif to geders And euen With this Word this Angel flewe his Weye Vp in to heuene/ And as I loked after hym/ a Wonder huge light descendid fro the hye heuen smyting on myn eyen soo that it made me for to opene them after that they hadde long tyme ben closid in slepyng / Soo thenne I awoke, and found my self lyeng in my bedde/ Wherof I Was full sory that I Was so soone departid fro so mochel ioye as I Was nyhe/ toWard as me thought after so mocke peyne & m hruinesse Whicke I had lyued so many thousandy yeres as me semed. and by this tyme the Howloge had fully performed half his nyghtes

ours the Wynge that the sonne was comen to the Angle of the erthe/and hastyd hym vp ward to ward the eest ozysont to bryn= ge ageyne the day/ And sodenly the belle gan sowne the houre of mydnyght/ And I me remembryd that I had not yet slep pe fully thre houres / Now Jhesu yeue me grace for to comen to the trouthe of this blysse wherof I haue dremed/soo that I may here deseruen for to haue it parfytly without ende/ And soo he doo to alle the/ that goodly and benyngly expownen myn auen= turous dreme/and goodly correcten where that it nedeth ought to addery oz withdrawen

Here endeth the dreme of pylgremage of the soule translatid out of Frenshe in to Englysshe With somwhat of addicions/the yere of oure lord/M.CCCC/C thyrty/and endeth in the Vigyl le of seynt Bartholomew

Empryntid at Westmestre by William Caxton/And fynysshed the sixth day of Juyn/the yere of our lord/M.CCCC, lxxxiij And the first yere of the regne of kynge Edward the fyfthe/

BRITISH MUSEUM

11° Nonpareil

the angel answerd to this question/capitulo liiij

Old qd this angel take heede a litil what I shal saye to the/And as I suppose/I shall appese the somwhat/ Soth it is yf man wold telle the that he had eten no tre/thou woldest not vnderstōde that he had ete the bark of the note/ne the scale without/ but only that he had eten the kernel/And yet is it euerydele cleped the nute / Right soo it is of helle/as it is of a note/the kernel that is al within as the prynnpal part of the note/is couerd without with thre partes fyrst & next the kernel is the pyle/that is as it were the bordure of this kernel whiche closith it about/ryght as an appel is closyd with the paryng/thēne calle I this kernel the bitter peyne of helle after ꝑ ryght name/where alle tho ben put that by their owyn consent haue deserued the eternal wrecche & indignacīō of our lord/but in this bordure without ben putte the children that ben not baptysed ne clensid fro synne originalle ne haue not deserued in dede ꝑ hye wrecche of god/they lyen alwey ther in derkenes & neuer perceyuen lyght/The payn of these is only that they lacken the syght of god/& allwey shal lacke as doctours haue determyned/ this is cleped the payne of harme ꝑ is without felyng/ Here in this matter many mās hertes ben gretely enbrykked/& they aske this question/Hold myght it stande that god whiche is not only rightwys/ but pytous & mercyful/ & of his mercy/as dauyd sayth/ther maye be lympted none ende/ne nōbre that he shold thus punysshe sely soules to endeles dampnacion of payne & of derkenes/ꝑ neuer offendid in thought ne in dede/ but only ben infect with the synne Originall/ & why ne may not the passion of Cryst stā de them in stede of socour & salwacion / that neuer ne synned al thouz they were not wersshen personelly/as wel as hit dyde them that were before cristes deth that hadden som of them ful greuously offendyd/bothe in thought & dede personelly / & why shold the good lord sorer punysshe the synne of Adam/in such an Innocent without ony mercy/than he did the sore synnes of many myssdoers/that after by their owne repentāce & by ꝑ passion of crist were fully releuid/& brought in to the hye ioye of paradis/namely sith hym self seith by the prophete/ꝑsone shal not bere ꝑ synnes of ꝑ fader ne ꝑ fader shal not bere ꝑ synne of

the ſone/ but euerych ſhall be punyſſhed for his owyn forfet/ for if ſo ſhold be ꝑ theſe Innocent for defaute of baptym ſholdy be tormẽtid in eternal payne/it ſemeth the paſſion of criſt ſhold be harmeſ them/ as by occaſion hit ſhold be cauſe of theyr meſcheyf/for had not cryſt ben incarnatid ne ſuffred paſſion/than had not baptym be nedeful/ or elſ it ſholdy not haue auailedy ne no creature haue ben dampned for defaute therof/none other wiſe/but as they were bifore thyncarnacion of criſt / To thys anſuerd myn angel & ſaid in this wyſe As touchyng this ma ter / the ſoth it is/ that ſaint auſtyn holdeth vtterly & hooly chirche ſhewyng his ſentence/ whiche ſentence is grouñded in the wordes of criſt to Nichodemus/as ſeynt Johan recordeth/ he ſe; yth that an Innocent deyeng without baptym is dãpned with outen ende/& ſoth it is/but thenne nedeth it not to taken this dampnacion ſo largely/ꝑ this Innocentes ſhold be payned/& tormentid lyke tho ꝑ haue deſeruid paynes by their vnthrifty werkes/but they ben dampned/that is to ſay excluded & eyy; led for euer out of the ioyeful preſence of our lord/lackynge the reward & that mede that a criſten man ſhal haue by merite of criſtes paſſion/ & this payne is cleped payne of harme/but payne of felyng haue they none at all/ for fyre ne hete of fyre ne felyn they/only they ben in derkenes not knowyng of ioye ne nouzt felyng of payn ne ſenſylle diſeſe/& ſoth it is ꝑ gody ne punyſſheth them not ſorer than tho in the old teſtament/but right as in that tyme he that lacketh the prewgatyf of chryſſe that to that lawe belonged yeuen of god to his choſen people; ryzt ſo theſe in the newe teſtament that lacken the ſacrament of baptym ſhal lacke alſo the grace that belongeth of ryzt to e; uery trewe criſten/Ne this ſentence of our lord ꝑ the ſone ſhal not bere the ſynne of the fader/is not to vnderſtonde ſo largely that it ſtrecche to the ſynne of adam fader of mankynde/ for on ly that ſynne it is/ for whiche Innocentes not baptyſed hauen this greuous damage/but the actual ſynnes of their forn fa; ders ſhal not be punyſſhed vpon the children/ ne the childers ſynne vpon their rather fadres/except that if either haue yeue cauſe & occaſion of ſynne to other/than ſhalle theſe cauſers of that ſynne be punyſſhed & not therby the ſynners be excuſid/ & leue hit wel that thonz the paſſion of Jheſu criſt prouffite not theſe innocentes to their ſaluacion/yet it prouffiteth them ſoo moche ꝑ ſathanas lyeth lokẽ in helle ꝑ none of his mynyſtres

Here the soule neyghed to the dede body/ Capitulo/ lvij

If suche maner thynges I salde many mo than I haue tyme to telle in al a monethe spacē/though I not els dyde / And thus myn Angel ledde me al aboute e shelded me as I haue sayd many wonder thynges/which I wold for no mannes word euer haue bykuyd lyuyng here in this mortal erth/ but yf I had sene it e proued it by myn experyence / And soothly a fulle perylous thynge hit is to leue a synne vnpurged/ that may be purged for the deth day/for no doute/one dayes penaunce done for the deth wil fully with a contryte hert plesith god wel more by an hondrd parte / e more auayleth to purgynge of the synne/ than dothe many yeres done in purgatory after the departyng of the body e soule/ for that one cometh of election/e that other of necessite/or els must he nedes to the peyne of helle/where they shal be punysshed so greuously without purgement / and without hope of relece/other releuynge of payne/that it passeth al abylyte to say other vnderstand/ sauf only in assay/for nouȝt releuyng me the paynes in whi che I had ben long tyme / as me thought/ myn Angel ledde me forth as though I shold entre in to the erthe/where I felte anone a wonder greuous stynke/ and so I stent a whyle for to behold e see what maner thynge it was that had suche a wycked sauour/thennne salde I lyggyng in a playn many dede bodyes/among the which I apperceyued myn owne bones/which I knelde ful wel / And of that same hit was that I felt suche a foule sente/but notwithstandyng all this foule sauour/I myȝt not ben in pees/tyll I had with that body a speche by cause of old felaushyp/art thou ther quod I wretchid body / so horryble e so foule stynkynge wormes mete e norysshynge of corrupcion/where is nowe thy pryde/ and thy fyers hert/in what selde place were thou/ e how thou hast lost al queyntyse /soothly as me semeth I salde neuer a fouler deformed fygure/ And certes wel is worthy for I myght neuer haue ben fully venged vpon the/for whyle that thou e I were coupled to geders/ thou madest me to lede a ful vnthryfty lyf/ e madest me to lese many a dayes labour in folepenge e in tyme wastynge by croked weyes / For thou souȝtest allwey thyn owne ease / e thyn owne plesaunce/

& madeſt me languyſſhe with thy myſgouernaunce al wey cō
trarying to that that ſhold haue ben to myn auaūtage / where
by I was brought in ſul grete dyſeſe and heuynes/ and haſte
made me ynolde to do for many a day hereafter/ but yf the mer
cy of god abredge in diſtreſſe/ but nouȝt for thy bleſſid be his
grace. that hath me putte in ſekerneſſe oute of the peryll that
thou hadeſt me brought Inne/ And had nouȝt ben that gra;
ce/ I had be loſt and dampned by thy purueaunce/

The body ſpeketh to the ſoule/ Capitulo lviij /

Henne lyft he vp a lyte his ſoule lothely vyſage/ & be
ganne to opene his horryble mouthe ſeyeng in this
wyſe / what ſeyſt thou qd he euyl comen be thou that
nold begynneſt thus to deſpyſen me/ ȳ olde ſot for to comforten
me as moche as were in the/ ne thynkeſt thou not that thold
ſomtyme were maiſter & gouernour of my fleſſhe/ & that thou
ſhalt in that ſame fleſſhe come to Jugement at the generall re
ſurrexion of me & of other dede haſt thou not vnderſtanden here
before the wordes of Ezechyel/ that ſomtyme was here in the
ſame feld & in this ſame place ſeyng in this wyſe/ the drye bo;
nes here ye the word of god/ at whiche voys euery bone went
to other ioynyng them ſelf in their propre places/ & ſeuyngly
the ſpyrytes vrayed to the bones/ ſo that they ſtoden vp as
men in the ſame perſones/ ryght as they were before without en
ony ſpot or vylonye/ wherfor thold olde ſot not ſo foule to deſpy
ſe me/ ne ſo rudely for to blame me/ for ſothly this sight that
Ezechyel ſawe in ſpiryt/ it ſhal be fulfylled at the day of iu
gement verayly & bodily without en ony doute/ therfor ſholdeſt
thou not ſo ſhortely ſette me at nought / for cauſe that I am
nold thus folde deformed and thus greuouſly tormentid in
ſtynkynge and fylthe amonges wormes and alle folde cor;
rupcion/ For thold haſt better ryght to blame thy ſelf than to
pleyne on me/ for of al my folde horrybylyte thy ſelf art the
cauſe/ what reaſon hath the fyre to pleyne vpon the wood whi
che when hit hath caught/ it brenneth in to aſſhes/ why ſholde
theſe aſſhes be blamed or rebuked for theyr vnthryftyneſſe /
No cauſe qd I of ſkylle hath no wyght for to blame the aſ;
ſhes/ But bytwene the and me this maner of lykeneſſe is



A proper new Ballad, breefely declaring the Death

and Execution of 14. most wicked Traitors, who ſuffered death in Lincolnes Inne feelde
neere London: the 20 and 21. of September. 1586. To the tune of Weep weep.



REioyce in hart good people all,
ſing praiſe to God on hye:
Which haty preſerued vs by his power,
from traitors tiranny.
Which now haue had their due deſarts,
in London lately ſæn:
And Ballard was the firſt that died,
for Treaſon to our Quæne.
O praiſe the Lord with hart and minde,
ſing praiſe with voices cleere:
Sith traiterous crue, haue had their due,
to quaile their parteners cheere.

Next, Babington that Caitife vilde,
was hanged for his hier:
His Carkaſſe likewiſe quartered,
and part caſt in the fier.
Was euer ſæne ſuch wicked troopes,
of Traytors in this Lande
Againſt the pretious word of truthe,
and their good Quæne to ſtande
O praiſe, &c.

Lut hær beholde the rage of Rome,
the fruits of Popiſh plants,
Beholde and ſee their wicked workes,
which all good meaning wants.
For Sauage alſo did receaue,
like death for his deſert:
Which in that wicked enterpriſe,
ſhould then haue born his part.
O praiſe, &c.

O curſed caitifes void of grace,
will nothing ſerue your turne,
But to beholde your Cuntries wrack,
in malice while you burne.
And Barnwell thou which went to viewe,
her grace in each degræe:
And how her life might be diſpatcht,
thy death we all did ſee.
O praiſe, &c.

Confounding ſhame fall to their ſhare,
and helliſh tormentes ſting:
That to the Lords annointed ſhall,
deuiſe ſo vile a thing.
O Techburne what bewitched thee
to haue ſuch hate in store:
Againſt our good and gratious Quæne,
that thou muſt dye therfore.
O praiſe, &c.

What gaine for Traitors can returne?
if they their wiſh did win:
Or what preferment ſhould they get,
by this their trecherous ſinne.
Though Forraine power loue Treaſon well,
the Traitors they diſpiſe:
And they the firſt that ſhould ſuſtaine,
the ſmart of their deuiſe.
O praiſe, &c.

What cauſe had Tilney Traitor ſtout,
or Abbington likewiſe:
Againſt the Lords annointed thus,
ſuch miſchæf to deuiſe.
But that the Deuill inticed them,
ſuch wicked workes to render:
For which theſe ſeuen did ſuffer death,
the twentith of September.
O praiſe, &c.

Seauen more the next day following,
were drawen from the Tower:
Which were of their confederates,
to dye that inſtant hower.
The firſt of them was Salſburie,
and next to him was Dun:
Who did complaine moſt earneſtly,
of proud yong Babington.
O praiſe, &c.

Both Lords and Knights of hye renowne,
he ment for to diſplace:
And likewiſe all our Towers and Townes,
and Cities for to race.
So likewiſe Iones did much complaine,
of his detected pride:
And ſhewed how lewdly he did liue,
before the time he died.
O Praiſe, &c.

Then Charnock was the next in place,
to taſte of bitter death:
And praying vnto holy Saints,
he left his vitall breath.
And in like maner Trauers then,
did ſuffer in that place:
And fearfully he left his life,
with Crolling breaſt and face.
O praiſe, &c.

Then Gage was Cripped in his ſhirt,
who by the Lather went:
And ſought for to excuſe him ſelfe,
of Treaſons falce intent.

And Bellamie the laſt of all.
did ſuffer death that daye:
Unto which end God bring all ſuch,
as wiſh our Quænes decay.
O praiſe, &c.

O faulce and foule diſloyall men,
what perſon would ſuppoſe:
That Clothes of Veluet and of Silke,
ſhould hide ſuch mortall foes.
Or who would think ſuch hidden hate,
in men ſo faire in ſight:
But that the Deuill can turne him ſelfe,
into an Angell bright.
O praiſe, &c.

But Soueraigne Quæne haue thou no care,
for God which knoweth all:
Will ſtill maintaine thy royall ſtate,
and giue thy foes a fall.
And for thy Grace thy Subiects all,
will make their praiers ſtill:
That neuer Traitor in this Land,
may haue his wicked will.
O praiſe, &c.

Whoſe glorious daies in England hære,
the mighty God maintaine:
That long vnto thy Subiects Ioye,
thy Grace may rule and raigne.
And Lord we pray for Chriſtes ſake,
that all thy ſecret foes:
May come to naught which ſeeke thy life,
and Englands laſting woes.
O praiſe the Lord with hart and minde, &c.

The names of 7. Traitors which were Executed on Tueſday being the xxi of September 1586.	The names of the other vij. which were Executed on the next day after.
John Ballard Preeſt.	Thomas Salsbury.
Anthony Babington.	Henry Dun.
John Sauage.	Edward Ihones.
Robert Barnwell.	Iohn Trauers.
Chodicus Techburne.	Iohn Charnock.
Charles Tilney.	Robert Gage.
Edward Abbington.	Harman Bellamy.

FINIS. T. D.

Imprinted at London at the Long Shop adioyning vnto Saint Mildreds Church in the Pultrie by Edward Allde.

Author Thomas Delaney

1586 — 1588